

MOODY BIBLE INSTITUTE MONTHLY

June, 1928

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1928

Summer Bible Conferences

of the

Moody Bible Institute
of Chicago

Ocean City, N. J.
Summer Meetings
Bible Conference

July 1 - Aug. 19
Aug. 19 - Sept. 2

Lake Orion, Mich.

July 1 - July 8

Lake Geneva, Wis.

July 2 - July 9

Montrose, Pa.
Teacher Training
School
Ministerial Institute

July 9 - July 16
July 16 - July 26

Hendersonville, N. C.

July 29 - Aug. 12

Brevard, N. C.

Aug. 5 - Aug. 19

Denver, Colo.

July 29 - Aug. 12

Colorado Springs, Colo.

Aug. 12 - Aug. 26

Manitou, Colo.

Aug. 12 - Aug. 26

Hollister, Mo.

Aug. 19 - Aug. 26

Cedar Lake, Ind.

Aug. 19 - Aug. 26

Eagles Mere, Pa.

Aug. 25 - Sept. 3



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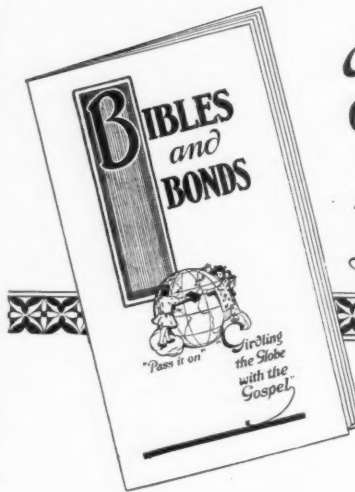
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Moody Bible Institute Monthly

JUNE, 1928

EDITORIAL NOTES

TRIUNE SECURITY

By Rev. H. L. Burkett, Collingswood, N. J.

Thou God Triune, Great One in Three,
Art all my hope and all my plea.
I pray Thee, Father, Spirit, Son,
That Thy blest will in me be done.

Salvation full, salvation free,
Redemption mine eternally;
The Spirit's witness to the blood
Tells me I am beloved of God.

The Cross, the pain, the agony,
With all my Lord endured for me,
Floods my poor heart with heavenly praise
Which I shall sing through endless days.

* * *

This is the name given in the ecclesiastical calendar to the Sunday following Whitsunday, which happens this year to be the first Sunday in June. We **Trinity** trust the pastors among our subscribers will embrace the opportunity to preach on the fundamental doctrine of the Three Persons in the Godhead. Mr. Kligerman's excellent contribution on the subject appearing on another page, will aid them. Also those who have retained back numbers of the **MONTHLY** will find a sermon on the doctrine by the editor-in-chief in the issue of September, 1924, entitled, "Three Persons but One God."

And speaking further of such doctrines, we beg attention to the editorial on another page entitled, "What Hymn Book Are You Using in Your Church?"

If our evangelical churches are not alert, the enemy will be coming in like a flood through the hymns and songs with which the younger generation are becoming familiar. In which connection we esteem it a duty to speak of *The Voice of Thanksgiving No. 4*, which the Moody Bible Institute has just published. This is not a church hymnal strictly speaking, but it is one which will answer that purpose in parishes which cannot well afford a more expensive book, nor two or three kinds of books for use in their young people's work and Sunday-schools. Thought has been given to the words as well as the tunes of the hymns and songs in this book, and fidelity to the truth has been uppermost in the minds of the editors. If you are looking for a new hymn or song book, send to the Bible Institute Colportage Association, 843 North Wells Street, Chicago, for a sample copy of this last edition and see for yourself what it is. This is not an advertisement in the ordinary sense of that word, for every dollar of

profit is turned in again by the Colportage Association to the Lord's service through the printed page.

* * *

Our readers will miss a great deal should they happen to skip in this issue the reading of Rev. Mr. Porter's article, "Finding the Key to Prayer That Prevails." The principle it enunciates is a very simple one, but he bolsters it up with a wealth of scriptural citations and human examples that leaves no question of its reality. We ourselves have tested it and found it to be so, and have a longing that others may do the same. What subject is more controlling than prayer? What is more coveted than the power of prayer? What is more disappointing and depressing than unanswered prayer? Why then should we not master its secret? Why not possess its key? Read what our contributor says about it so beautifully and so truthfully, and begin now to learn how to pray the prayer that prevails.

It is a happy circumstance that in the same issue with Mr. Porter's article we are able to present the supplementary one by Dr. Hazard emphasizing the office of the Holy Spirit as the Helper of our infirmity in prayer. What loving condescension on God's part to provide us the strength and the power to do that acceptably which brings heaven down to earth for them that believe!

Then how ashamed it will make some of us, especially parents, when in the light of the foregoing we read what Professor Allen has to say about "Altars of the Ages." We join in his appeal for the revival of the family altar.

* * *

A correspondent recently asked us for an article on the attitude of a minister in public prayer. We think he meant

Conducting Public Worship

whether he should stand or kneel. We have nothing to offer on that subject, and we think both attitudes are devout and scriptural. But the inquiry brought to mind an address on "The Worship of the Sanctuary" which, on another page, we have reproduced from the *Princeton Seminary Bulletin*. Pastors, especially, will be well repaid in reading it. Some may not assent to what the author says about beginning with a psalm, but there is little else with which all of us should not agree, and there is much in it by which all of us may profit—the preparation needed, the order to be observed, the responsibility of Scripture

reading, the selection of hymns and the correct pronunciation of the benediction.

No man should approach the sacred desk except from the secret presence of the Most High. Also he should know exactly what he is going to do when he gets there. He should be familiar with his Scripture lessons before he reads them in public, and he should read them as expositions, setting forth the mind of the Holy Spirit in them. His hymns should fit into every part of the service and help to make the whole a work of sacred art. He should not read hymns unless he knows how to do it, and he should learn how without delay. And the benediction, what a habit some ministers have of improving on the benediction!

But read what Dr. Maclean says, and let your people as well as yourself profit by it.

* * *

About the time of the Armistice, now nearly a decade ago, we said we were expecting a great revival. We thought the forces of truth and righteousness were pressing ahead, that the vanity of things seen was becoming apparent and the hearts and flesh of men were crying out for the living God. We predicted a new day in evangelism when it would not be so difficult to "work up" meetings as formerly, and when more Christians would learn the difference between social service and salvation, and more to the same purport.

But alas! a few weeks ago, a reader clipped that editorial from the page, and mailed it to us with this comment: "Reversals that come through an unfounded expectancy are not pleasant experiences. Let us proceed with more caution."

We bow our heads to the rebuke, admitting the sadness of the disappointment. But we are happier to have set a bright vision before our readers and be wrong, than to have deepened their darkness and be right. Also we are not sure that our expectancy ten years ago was entirely unfounded, and today we are almost ready to repeat it. Because we are looking for the Lord and because we know that the apostasy is to increase as His coming draws near, is no reason why there may not be a temporary passing of the cloud and a brief period of light for the denizens of the earth before He comes to translate His people out of it. We wish it might be so not for our own sake, but for that of some who are likely to perish. But the Lord knoweth best and He doeth all things well.

Norman E. Mack, democratic national committeeman from New York, says it is "Dead forever," are his words. What he is referring to is the "so-called **Is It religious issue?**" in the event of the **Dead?** nomination to the presidency of Governor Smith. It may seem dead, especially to one who devoutly wishes it to be so, but dead things sometimes have an unexpected way and time of coming to life again. In the next column of the newspaper containing the interview with Mr. Mack, there was a news story headed, "Girl Hears Her Own Funeral Sermon as She Lies in Coffin." She was a resident of the neighborhood of Luray, Va., and had been stunned by a blow on the head from a tree limb that fell upon her, rendering her unable to move or speak. Whether a physician had pronounced her dead or whether an undertaker had been summoned without that formality, the newspaper did not state. At all events, she was now in a coffin listening to her funeral sermon, when her brother standing near noticed a twitching of her eyelid. The service was halted, resuscitation efforts were begun and the girl was fully recovered.

Look out, Mr. Mack! The girl said she was conscious of all that was going on, but the fear of being buried alive revived her nerves. That is what the nomination of Al Smith, or, we may add, Senator Walsh, will do to the religious issue. Wet or dry, it does not propose to be buried alive.

Apropos to the above, our readers will be interested in a book notice on another page where we refer to Mr. Schroeder's "Al Smith, the Pope and the Presidency, a Sober Discussion of the Church-State Issue." They will be interested also in Mr. Charles C. Marshall's volume, *The Roman Catholic Church in the Modern State*, just off the press from Dodd, Mead and Company, New York. Mr. Marshall will be remembered as the author of "An Open Letter to Governor Alfred E. Smith," which appeared in the *Atlantic Monthly* (May, 1927) and also the answer to the Governor's reply which appeared in this MONTHLY, June, 1927.

We expect to speak further of Mr. Marshall's book in another issue.

We have so much original copy waiting publication all the time, that only occasionally can we afford space for reprints, which must have special value or timeliness to justify them. Such is the case, however, with Dr. McMillin's article on "Capital Punishment" on another page. We are gratified to have so competent and clear a witness to corroborate what we ourselves have said on that awful subject more than once. When human governments become more "merciful" than the divine, it omens ill for humanity, and that is what we are realizing today in many parts of Christendom and nowhere perhaps any more seriously than the United States. Lawlessness and crime are on the rampage in all our cities, and it is because the law of God is so largely ignored in the punishment of evil-doers.

Restraining Crime

Imprisonment for life is not feared as the gallows or the electric chair are feared, and without fear in the souls of the wicked there is no restraint for their wickedness. Legislators, judges, prosecuting attorneys, witnesses, and juries all have a like responsibility in this matter before God and man.

Our Lord said, "There shall be famines, and pestilences and earthquakes in divers places" (Matt. 24:7), and surely His words are coming true in our **Bulgaria** day. But did our readers ever hear of as many earthquakes and widespread famines as now?

We have just made an appeal for the awful conditions in Bulgaria and now we learn that the famine in China has reached its worst stage. In Shantung they are said to be eating the bark of trees and children are for sale at less than a dollar a head.

The Association for the Welfare of the Children of China is working with other agencies to save as many of the starving children as possible, saving them from starvation and providing them a Christian home where they are fitted for lives of usefulness.

Gifts for the purpose or inquiries may be sent to the association or to W. Albert Harbison, treasurer, 150 Fifth Avenue, New York City. It is unnecessary for us to urge prompt action.

Newspaper reports in England and America have been giving an unsavory reputation to a young English woman whose last name is the same as this honored evangelist, and **Christabel Pankhurst** we have been asked to explain that it is not the evangelist who has thus fallen from grace. We are very glad to make this explanation and to add, that to the best of our knowledge and belief, Miss Christabel Pankhurst is standing true to the faith and seeking to "adorn the doctrine of God our Saviour in all things" (Titus 2:10).

There is much to commend in this summer school which is held at Winona Lake, Ind., July 12-August 16. Prof. J. A. Huffman, of Marion College, has charge of the work, and is assisted by such able men as Prof. A. T. Robertson, of the Southern Baptist Theological Seminary; John Alfred Faulkner, of Drew; Melvin Grove Kyle, of Xenia; and Leander S. Keyser, of Hamma Divinity School.

We have examined and find ourselves greatly pleased with the statement of the Christian faith put forth by the school and which seems to justify its claim to be "orthodox, evangelical and interdenominational." If we had any question to raise it would be in regard to what the statement says on the return of Christ, when "the Day of the Lord" seems to be placed before the "Parousia." His actual coming. This may not be intended, however, and we would not allow it to qualify our cordial commendation of the school.

For further particulars, our readers are asked to address the Winona School of Theology, Winona Lake, Ind.

The cartoon on our May cover was properly credited to Dr. E. J. Pace, and although it had never appeared in any other periodical, yet we should have explained that it originated with the late William Jennings Bryan and appears in his book, *Seven Questions in Dispute*.

We apologize for this omission.

What Hymn Book Are You Using in Your Church?

Editorial

THE late Professor Peabody, of Harvard University, said: "If a man were permitted to make the hymns of the church, he need not care who should make its theology."

Recently while reading a work on Christian worship and discipline in the early church, we were impressed by the fact that in the latter half of the third century, certain psalms and hymns addressed to the Lord Jesus Christ, were banished from the church at Antioch.

Again, about fifty years later, the Council of Laodicea prohibited in public worship the use of hymns composed by private individuals, a prohibition which was con-

firmed as a general law by the Council of Chalcedon (A. D. 451).

Why was this done? The most likely answer is that it removed a formidable weapon out of the hands of the heterodox sects, for there were heterodox sects even then. It is well known, for example, that the hymns of Arius, to whom Socinianism and Unitarianism owe their origin, were great favorites with the people and materially contributed to the spread of his peculiar doctrines. The golden-mouthed Chrysostom, patriarch of Constantinople, found the hymns of the Arian worship so attractive and influential in that city, that he took care to counteract the effect of

them, as far as possible, by providing the worship of the churches with other compositions.

Ephraim the Syrian, in like manner, resorted to the expedient of composing new hymns and cultivating church psalmody, as one means of counteracting the pernicious influence of the gnostic Bardesanes. So Augustine composed a hymn in order to check the errors of the Donatists who claimed to be the only true church. These sectarians made great use of newly-composed hymns for the propagation of their opinions.

There is pertinency in the above just now because of the efforts of the Cen-

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tury Company to introduce certain hymnals to the evangelical churches. Two of them are, *Hymns for the Living Age* and the *Hymnal for American Youth*, which the publishers say "are cognizant of the trend of modern thought," and so they are.

A contributor to the *Presbyterian* (February 2), informs us that every eighth hymn in the book first-named is by a Unitarian, and that in only one of the sixty-seven Unitarian hymns which the book contains is Christ mentioned by name. More hymns in the book are taken from the Unitarian Samuel Longfellow than from any other hymn writer living or dead, while other authors include such well-known names as Theodore Parker, Minot J. Savage, and John Haynes Holmes.

Speaking of John Haynes Holmes, the writer in the *Presbyterian* says that he (Holmes) has laid down the dictum that "there is no Almighty God, Maker of heaven and earth." The same authority quotes the biographer of Samuel Longfellow as saying that when he (Longfellow) and his collaborator Samuel Johnson, compiled

the Unitarian *Hymns of the Spirit*, they removed from their collection "such numbers as attributed a peculiar quality and special authority to Christianity and recognized a supernatural element in the personality of Jesus."

Returning to the Century's publications, it is significant that the *Hymnal for American Youth* has been adopted by the International Council of Religious Education for the Sabbath-schools under its sway, a book, as the writer in the *Presbyterian* assures us, not only Unitarian in its hymns but also in its "Orders of Worship."

Think of children in evangelical Sunday-schools praying a prayer by the Unitarian Gannett, singing a hymn by the Unitarian Ames, reading or listening to quotations from the deist Jefferson, the agnostic Lane, the pagan Seneca, and being instructed in such "patriotic fustian" as the following from the Unitarian Clarke:

"We need not go to Mecca nor to Palestine to find the Holy Land. The soul of man can transfigure earth and make it holy ground. Sacred are the

Mount of Olives and the Garden of Gethsemane, sacred the field of Thermopylae and the town-common of Lexington, sacred are Plymouth Rock and Bunker Hill. All are sacred because they bear the stamp of man's immortal soul."

We conclude with the following from the *Presbyterian*:

"When men slept, the enemy sowed tares. This time he has not only sowed, but sowed down the evangelical churches for years to come with Unitarian hymns. As the Century Company says: 'The hymn book is the most important of the furnishings of a church, and lasts from ten to twenty years. It often out-stays the minister and the committee who chose it. The contents should be selected for the future as well as for the present.'

"What satisfaction it must give to the Unitarian Vatican on Beacon Hill (Boston), that unsuspecting churches should have literally dozens of Unitarians in the pew racks of their churches who never once would be allowed entrance to the pulpit!"

Our Triune God

By Rev. Aaron J. Kligerman, Baltimore, Md.

JUDAISM—the Religion of Jesus" is the title of a sermon preached by one of Baltimore's prominent rabbis on the occasion of the Thirteenth Annual Conference of the Hebrew Christian Alliance of America. In the course of this sermon, and in the presence of a representative audience of Hebrew and Gentile Christians specially invited for this service, the rabbi argued the cause of Israel's continual refusal to accept the Christian faith. Among the difficulties enumerated, the greatest to the Jew, according to the rabbi, is the Trinity. "A Jew," said he, "cannot accept a faith which believes in three gods. It is against reason."

Is It Unreasonable?

It is not my intention to enter into an argument with the rabbi, but for the sake of the many Jews who would like some light on this very important subject, I would ask if there are no other equally mysterious subjects which are believed by many, including the rabbi, even in this scientific age?

Take for instance, the belief in God, taking for granted that the rabbi believes in the God of his fathers. Can the rabbi comprehend the divine essence? Can he tell how a Being necessarily exists who had no beginning? Can he tell how this Being is present alike in every place? Is there any unreasonableness here?

Should we give up faith in God because of its unreasonableness? Whose reason should be the standard? Surely reason must admit that an Infinite Being must know more than a finite being!

It is also to be admitted that reason has its own province within which its services are indispensable, but if reason goes beyond its appointed province and presumes to judge and decide about matters too high

for its apprehension, it soon discovers its own weakness and inefficiency. We become convinced that beyond certain boundaries reason has no means whatever of acquiring knowledge and is, therefore, incapable of forming any judgment.

A Definition of Right Reason

"Right reason," some one suggested, "is to the mind what the eye is to the body." It often sees things indistinctly because of poor light, and some things it cannot see at all, because of distance. But when clearer light is obtained, or when objects are brought sufficiently near, it sees them as they are.

With the aid of a good telescope we are enabled to see and discover things that we never could have discovered with the natural eye. Even so in things spiritual: with the aid of divine revelation we can discover things which unaided reason never could have found out. Therefore our appeal is to the Bible, *God's revealed word*, for exact information on this very important subject of the trinity.

I am certain the rabbi will agree with me that the chief aim of Moses in all his writings was to root out of the minds of Israel the conceit of polytheism. And yet—Moses describes the creation of the world in words that insinuate a plurality. "In the beginning," says he, "*Elohim bara*" (God created, Gen. 1:1). He might have said, "*Jehovah bara*," Jehovah being the proper name by which God revealed Himself to His covenant people, and by which He was known to them as the one who had entered into an everlasting covenant with them (Exod. 3:15). Or he might have said, "*Eloah bara*," which is in the singular, and signifies "God created." But Moses uses the plural *Elohim* with a singular verb, and repeats it thirty times

in the history of the creation only, and that in the full knowledge that this word denotes *plurality* in the divine nature!

Moses Made No Mistake

Had Moses always joined the plural noun *Elohim* with a verb or adjective in the singular it might appear that by calling God by a name in the plural he followed a custom then in existence among the heathen who spoke of their gods in the plural, and that this he designed to rectify by expressing the single action of God with a singular verb or adjective. But in the light of other scriptural references this excuse will not serve, because Moses had the noun *Eloah* (God), in the singular, which he used in Deuteronomy 32:5, 7, and in other places whenever the contrast is with false gods or idols. He also had other names of God which he used in other places, all of them in the singular, and consequently any of them would have suited better for his use to root out polytheism.

"Us" and "Our"

There is not an individual who reads the account of man's creation that is not struck with these words of God, "Let us make man after our image and likeness" (Gen. 1:26). "Let us make," and "our image," are such lively characters of plurality that they cannot be overlooked without special notice.

We may make the same reflection touching the words of Genesis 3:5, "And ye shall be as gods" (*K'Elohim*). And a little after in Genesis 3:22, "Adam has become one of us." Further on, in Genesis 11:5, 7, we are told that the Lord, after having seen the doings of men, said, "Go to, let us go down and confound their language."

The question arises, to whom did Je-

hovah speak thus? Not to His angels who are His servants waiting for His command? He must have spoken to His co-equals, the other persons of the same authority and power.

In Deuteronomy 4:7, Moses asks, "What nation is there so great who hath God so nigh (*Elohim kroiveem*) unto them as Jehovah our God?" If there were not a plurality of persons in the Deity, and if Moses had not known it, he would have put instead of *Elohim* and *kroiveem*, which are in the plural, *El* for God, and *koroiv* for nigh, which would make it in the singular.

The same would apply to the passage in Joshua 24:19, where it is said, "Ye cannot serve the Lord: for he is a holy God" (*Elohim k'doisheem*). Here Jehovah is first mentioned, and then *Elohim* and "holy" (lit. "holy ones") in the plural. Is this not another proof of the plurality in the divine nature?

Why Not Seven as Well as Three?

"But why believe in three?" asks this venerable rabbi, and cynically suggests, "Why not believe in seven?"

Our answer is: We believe in the Triune God because of His *threefold manifestation*—as Creator, Redeemer and Sanctifier. We know Him as

1. The Father. "The Mighty God, the everlasting Father" (Isa. 9:6). "A Father to Israel" (Jer. 31:9). "A Father to the fatherless . . . is God in his holy habitation" (Ps. 68:5).

2. The Son. "For unto us a child is born, unto us a Son is given: the government shall be on his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace" (Isa. 9:6). "Therefore the Lord (Jehovah) himself shall give you a sign; behold a virgin shall conceive, and bear a son, and shall call his name Immanuel" (God with us, Isa. 7:14). "I will declare the decree; the Lord hath said unto me, Thou art my Son, this day have I begotten thee" (Ps. 2:7).

3. The Holy Spirit. "And the Spirit of God moved upon the face of the waters" (Gen. 1:2). "By his Spirit he hath garnished the heavens" (Job 26:13). "Come ye near unto me," pleads the prophet of old, "hear ye this: I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord God (Adonai-Jehovah) and his Spirit hath sent me" (Isa. 48:16). Here we have the prophet speaking of *three distinct persons, the Triune God*.

New Testament Corroboration

In the second epistle to the Corinthians, Paul, a Jew well trained in Jewish theology, concludes with these words: "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." Here the Father, Son, and Holy Spirit are distinctly and separately included in the benediction. We are made equally interested in them all, and therefore must regard each one as equally entitled to the appellation of *person*.

Again in Jude 1:21, "But ye, beloved, building up yourselves in your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ, unto eternal life." Here we are urged to call

on God, on the Son, and on the Holy Ghost for assistance in the great work of our salvation.

And Jesus, in His last address to His disciples, commands them to go out and teach all nations (this includes the Jew, of course), "and baptize them in the name of the Father, and of the Son, and of the Holy Ghost." Here three persons are clearly implied, and included in the office of baptism.

A distinction of persons is also pointed out in the following verse: "Through the Son we have access by one Spirit unto the Father" (Eph. 2:18). We are also said to be created by God, redeemed by His Son, and sanctified by the Holy Ghost.

The general result from a study of God's Holy Word is this:

1. That the Holy Scriptures reveal God to us not only as the wise and omnipotent Creator of the great universe, and not only as the righteous Judge, but also as a merciful and loving Father. As such, though man became separated from God making himself unworthy and incapable of fellowship with his Creator, and exposed to temporal and eternal death, God from the very beginning (Gen. 3:15) determined to restore the fallen race. Again and again He proclaimed this decree and prepared for its execution, and at last, when the fulness of the time was come, He sent His Son that this purpose might be accomplished.

2. That in this Son, sent to become the world's Saviour, the Bible teaches us to recognize not a mere man, but the Word (John 1:1), which was in the beginning with God, and which was God; "the brightness of his glory, and the express image of his person" (Heb. 1:3); "higher than the angels" (Heb. 1:4), since he "upholds all things by the word of his power," and since by Him and for Him all things are created. This Son took upon Himself the form of a servant, and became like us in all things except sin, but He was again raised and "sat down on the right hand of the Majesty on high" (Heb. 1:3). Therefore "at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth, that all men should honor the Son, even as they honor the Father" (Phil. 2:9; John 5:23).

But since "no man can say that Jesus is the Lord, but by the Holy Ghost" (1 Cor. 12:3), whom Christ at His departure promised to His disciples, who guided the apostles in all things, and who dwelling in all believers has become the source of their assurance and joyfulness, as the pledge of everlasting life; the scriptures do therefore,

3. Teach us to believe in the Holy Spirit, not as a sentiment or a disposition of our own souls, not as a quality, active or passive, but as a power from above, which is not only distinguished from, but even opposed to human personality (Rom. 8:16; Matt. 10:20).

In this there is no mystery. But as the Deity is not represented as a Being distinct from *these three persons*, how they may be united in a common nature, or in what sense we are to understand their union, we do not attempt to explain. We do not pretend to be wise "above that which is written."

A LIBRARY OF GOSPEL SONG BOOKS

"418 Clifton Terrace, West,
Washington, D. C., March 28, 1928.
"Editors, MOODY BIBLE INSTITUTE
MONTHLY:

"Mr. G. C. Stebbins has suggested to me that, having made a collection of his songs to be deposited in the library of the National Cathedral (Episcopal), Washington, together with a library of gospel hymn and song books, that I should, if possible, make as complete a collection of the work of other composers.

"Mr. Stebbins has shown his opinion of the idea by generously giving me for the collection, over one hundred and fifty such books from his own library. He suggests that the friends of such composers would be glad to help, since the collection is not in any sense a personal matter, but is being made for permanent deposit in the Cathedral, where future students of American religious music will have access to it.

"I am taking the liberty of writing to you, asking if it is not possible and agreeable to put in a word sometime in regard to the matter? I hope particularly, to explore the earlier parts of the subject and to get books of such men (even if second-hand and worn books) as W. B. Bradbury, George F. Root and P. P. Bliss. The older books would be more easily obtained in the Middle West than in the East.

"The collection has been enlarged by various friends over the country, and has been entirely a gratuitous effort to make a collection of such material before it is too late.

"My hope is to make an especially complete collection of material produced and used by the great Moody groups.

"Your help would be most gladly appreciated.

"Fraternally yours,
"J. B. Clayton."

TESTIMONY IN TYPES

Our Saviour urged upon the people when He was here the duty of searching the Scriptures, and connected with that duty the fact that "they are they which testify of me." It is evident that this testimony to which He refers is largely contained in the types.

In many respects King David is a type of Christ. The Scriptures definitely relate our Lord so far as His humanity is concerned with David. It is therefore pertinent for every Bible reader to anticipate that many things occurring in the experiences of David would be typical of Christ. —Baptist Temple News.

The last that the world ever saw of Christ, He was hanging on the cross. The last business of His life was the saving of a poor penitent thief. That was a part of His triumph; that was one of the glories attending His death. No doubt Satan said to himself, "I will have the soul of that thief pretty soon down here in the caverns of the lost." But Christ snapped the fetters of this soul and set him at liberty. Satan lost his prey. "The Lion of the tribe of Judah" conquered the lion of hell. —D. L. Moody.

Moody Bible Institute Monthly

Finding the Key to Prayer That Prevails

By Rev. Edward C. Porter, Arlington, Mass.

GREAT answers to prayer have been to those which were offered by God's *obedient* servants.

When Abraham prayed, he was heard, for he was ever ready to do the will of the Highest. And the Lord said unto him, "In thy seed shall all nations of the earth be blessed; because thou hast *obeyed* my voice" (Gen. 22:18).

Moses was eminently obedient, and God's answers to his prayers are notable in biblical history (Exod. 15:1-2, 25; 17:4-6; Num. 14:17-20).

Joshua rendered unquestioning and glad obedience to the Lord (Num. 14:6-10). He lived the prayer-life (Num. 27:18-20), and by means of it he conquered Canaan. Jericho fell, because the commander of Israel strictly obeyed the divine directions, and Jehovah's commands for that siege were given to His servant in prayer.

Elijah won on Carmel against the hosts of Baal through prayer, and his prayer was answered by a mighty miracle, because before all Israel he was a faithful servant of the Lord God Almighty (1 Kings 18).

John, the beloved disciple, could say, "Whatsoever we ask, we receive of him, because we *keep his commandments*, and do those things which are pleasing in his sight" (1 John 3:22).

Paul, during that terrible voyage, when it seemed as though they all must perish, prayed earnestly for those aboard. Hear his description of the answer. "There stood by me this night the angel of God, *whose I am, and whom I serve*, saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee" (Acts 27:23, 24).

So, too, in the later days of the church, Luther spent three of the best working hours of the day in prayer, with absorbing devotion to the cause of Christ; and events proved that God heard and blessed. It was God who girded him with strength, and the answers of God to his prayers made him bold to write and to sing,

"A mighty fortress is our God,
A refuge never failing."

Late in life, the mother of the Wesleys was asked by her son John to write out the rules which she used in the education of her family. The first, she said, was "to bring them to an *obedient* temper; for self-will is the root of sin and misery"; and in this connection she added, "Religion is nothing else than doing the will of God and not our own." The great leader then was taught to obey, and when he became a Christian, obedience to God was ever in his thought and breathed in his prayers. He was great in prayer because he was great in obedience. His faith was what all true faith is; namely, obedient response to the grace of God (Eph. 2:8; Heb. 11:1-9).

William Wilberforce, the renowned reformer, was in every way one of the most

obedient servants of God in his generation: his main reliance was on God, and every victory which he won was in answer to prayer.

Why Unanswered Prayers?

Unanswered prayers are as common as unredeemed counterfeit money, and for the same reason, they are not genuine. The genuine find acceptance; they are honored. Proofs of genuineness are to be found in the Word of God. Of them all we cannot now speak particularly, but only of the one to which all the rest are related, that is, the spirit of obedience.

If we do not obey, we need not pray. For the spirit of disobedience is the spirit of disloyalty, and such a spirit never can find acceptance at the throne of grace. Such prayer has no promise and no reward. It is the prayer of the wicked, and the good Book tells us that the prayer of the wicked is an abomination unto the Lord (Prov. 28:9).

In other words, God always hears the obedient, but never the rebellious. It was a divine voice which spake to presumptuous Israel, saying, "When ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear . . . If ye be willing and *obedient*, ye shall eat of the good of the land: but if ye refuse and rebel, ye shall be devoured by the sword: for the mouth of the Lord hath spoken it" (Isa. 1:15-20).

One of the commonest infatuations of the church today is the idea that when you are in want of anything, you can go to God and get it, and that all that He has is yours by every right.

A Profligate Grandson

We know of a grandson who was heavily in debt from fast living. He asked his grandfather to pay his debts, and was indignant because he refused. The older man had the money. "Of course he would give it," argued the younger. But this young man had never repented, nor had he the slightest conception of a reformed life. If his debts were paid, there was every prospect that he would go on contracting new ones. So his grandfather said, "No." He was right.

A disobedient spirit can claim nothing from man or God. When divine grace changes the heart of the wayward, there comes the will to obey. The prodigal in the parable turned towards home impelled with this purpose, "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants." When he erred he wanted to get away from commands; but when he repented, he was willing to obey. So it is always; and especially when we come back to God, we come in the spirit of obedience. In fact, if we do not want to obey, we do not know how to pray.

There is no promise of answer to prayer which is not conditioned on obedience. "Hearken," "hear," and "serve" are linked with obedience. Thus:—"If thou turn to the Lord thy God, and shalt be *obedient* to his voice; he will not forsake thee" (Deut. 4:30-31).

The Witness of the Prophets

When Jeremiah was pleading with the people of his day and showing them the way out of their troubles, he said, "*Obe*y the voice of the Lord your God" (Jer. 26:13). And when Zechariah was recounting the blessings of the last days as Israel was to flourish again in the land of promise, he said, "And this shall come to pass, if ye will diligently *obey* the voice of the Lord your God" (Zech. 6:15).

"To obey is better than sacrifice" (1 Sam. 15:22). It is in truth the soul of sacrifice. And is not that the reason why the Bible lays so much stress on the spirit of obedience in prayer?

Prayer, then, to prevail with God, must be from a heart ready to obey. In other words, when we come to God aright, we are

I

Obedient to the Faith

"He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). The Psalmist said, "My expectation is from him. Jehovah is my light and my salvation." The prophet said, "Seek him who made the seven stars and Orion, and turneth the shadow of death into the morning. . . . The Lord is his name" (Amos 5:4-8).

If you examine heathenism, or that lineal descendant of it called Modernism, you will find the worship of the creature rather than the Creator. But there is something better than such idolatry, and we find it in the prophets and the apostles. To them, God is omnipotent. He holds the earth and the stars in the hollow of His hand. He speaks, and every force in sea or air *obeys* Him. Nothing in creation has ever tied Him up, and nothing can defeat His will. He alone is almighty. He alone is good. "As for God, his way is perfect" (Ps. 18:30).

In true prayer the biblical revelation of God dominates and blesses the very soul of the worshiper. The true God meets every need of mind and heart. His majesty awes; His kindness soothes; His justice satisfies; His mercy wins. He is the one being who is complete. In Him there is no lack. He is the same yesterday and forever.

How the Saint Feels Toward God

He who knows the meaning of prevailing prayer has been obedient to the faith (Acts 6:7; Rom. 6:17). He is devoted to the God of the Bible. By day and in the wakeful hours of the night, the music of divine revelation rings in his ears and cheers him to victory. In every success,

he sings unto the Lord; for He hath triumphed gloriously. To him God is real and mighty. The Lord is the strength of his life and his portion forever. He loves the Bible because it exalts God. He loves the great confessions of the church for the same reason. He never repeats them with "mental reservations," but always with confidence, gratitude and rejoicing. In his ears they are what marching music is to the soldier, or a love-song to a bird. The anthems which magnify the Lord are his delight. They comfort, they encourage, they revive.

Those who are not obedient to the faith have no part whatever in the worship of the infinite God; for they do not believe in God as He is revealed throughout the Bible. Thus their rock is not our Rock; they themselves also being judges. They exalt themselves. They magnify the forces which God has made above the Creator of heaven and earth. They are joined to their idols; let them alone. But those who are obedient to the faith once for all delivered to the saints, are in glad accord with the wonder-working God. They can sing from the heart the song of Moses, the servant of God, and the song of the Lamb, saying, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? For thou art holy; for all nations shall come and worship before thee" (Rev. 15:3-4).

The spirit of prevailing prayer is very much alive to the entire revelation of the one only and true God as given us in His Word. To it, nothing else is so interesting, so absorbing, so commanding. The servant of God is not much impressed with substitutes for the Almighty. Over his mind and heart they have no attraction. Jehovah is his strength and song and is become his salvation; and that faith when he prays, he obeys. Prevailing prayer is

II

Obedient to the Will of God

Our Saviour taught us to pray, "Thy kingdom come, thy will be done." It is

"Absurd to pray for such a King,
And not obedience to His sceptre bring."

Just because God is all-wise, we come to Him for counsel and for guidance. Nobody can want his own will done when he has a profound and thrilling sense of the will which is infinitely higher and better.

Communion with God corrects false notions of our wisdom and worth. It substitutes the desire to please Him rather than our erring selves, and produces a state of mind whereby we can say from choice, "Whom have I in heaven but thee, and there is none upon earth that I desire besides thee" (Ps. 73:25).

In this spirit of obedience, prayer is a preparation for action according to the teachings of the Word of God. It is taking His instructions to heart and offering them up in holy sacrifice, in the best realization that good comes to us not from doing as we like, or from having what for the moment pleases, but good comes to us only in the God-given and the heaven-blest.

Thus in obedience to the will of God, prayer works out of its sorrow and finds

balm for the healing of its grief. If it begins in tears, like the inspired songs of old, it ends in joy (Ps. 13; 42; 56 and 69).

So too in the clearer light of the gospel of our salvation the Christian sings,

"My Jesus as thou wilt!
All shall be well for me;
Each changing future scene
I gladly trust with Thee.
Straight to my home above
I travel calmly on,
And sing in life and death,
My Lord, thy will be done!"

Surely in the will of God is victory; and all else is but disappointment and defeat.

The Secret of Success

If we study the Book, we come to see that obedience to the will of God leads to prosperity and blessedness. Meek service to our Maker, brings magnificent success (Josh. 1:8). The greater the devotion to His will, the greater the exaltation. Not by might nor by power, but by my Spirit, saith the Lord. A Machiavelli or a Metetrnich, with all their worldly wisdom, were as nothing as administrators when compared with a Joseph in Egypt or a Daniel in Babylon.

It is a lie of the tempter which beguiles men into believing that wrong can win. "But the fear of the Lord is the beginning of wisdom; and the knowledge of the holy is understanding." "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord and in his law doth he meditate day and night" (Ps. 1).

Consider carefully the whole of the Lord's Prayer. That teaches us that actually, whoever we may be, we are dependent upon God for our daily bread. By Him we have forgiveness of sins. By Him we are guarded against temptation. By Him, and Him only, we are delivered from the evil one. The kingdom belongs to God, and His is all the power and the glory. Therefore His will should be done. "Blessed are they that do His commandments, that they may have right to the tree of life and may enter in through the gates into the city." Nor is the cross an exception to the rule of blessedness for the obedient. Though Christ "were a Son, yet learned he obedience by the things which he suffered." "He became obedient unto death, even the death of the cross," but by the cross He won our salvation and the endless hallelujahs. Prevailing prayer is in

III

Obedience to the Covenant of Love

There is such a covenant. As spake the prophet of the Lord, "Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David (Isa. 55:3). "When the poor and needy seek water, and there is none. . . . I the Lord will hear them, I the God of Israel will not forsake them" (Isa. 41:17). "Cast thy burden on the Lord, and he shall sustain thee. He will never suffer the righteous to be moved" (Ps. 55:22). Perpetual mercies are assured "to such as keep his covenant, and to those who remember his commandments to do them" (Ps. 103).

God said to Moses, "Tell the children of Israel, Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine" (Exod. 19:4, 5).

Speaking under the same authority, the Psalmist showed the intimate and loving relations between the Almighty and His children. The entire Ninety-first Psalm is vibrant with this covenant. It shows that a true servant of God is not only beloved of Him, but that he is obedient to his part of the covenant and has "a pure and firm affection" for the Highest. Indeed, his affection for God is given as a reason why his prayers please God. Thus: "Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. . . . I will be with him in trouble; I will deliver him, and honor him. With long life will I satisfy him, and show him my salvation" (Ps. 91:14-16).

God Asks a Question

We often say, God is love, but the question which God asks of us is, "Lovest thou me?" Certain it is that no one can find acceptance with God whose heart is not given to God. If we disparage or distrust or doubt God, we do not really love Him as He everywhere requires.

It helps us to love and adore Him, when we find that "Christ was once offered to bear the sins of many" (Heb. 9:28); and that "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life" (John 3:16).

"We love him because he first loved us." So responding to His love, we pray in affectionate remembrance of His mercies; and in all our devotions, our warmest thought is of Him who spared not His own Son, but freely gave Him up for us all.

In other words, the Christian's prayers are loyal to the gracious covenant of love which God makes with every soul that is born into His kingdom. He hath said, "I will never leave thee, nor forsake thee" (Heb. 13:5). "Behold, I have set before thee an open door, and no man can shut it. . . . Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Rev. 3:8-10).

Christ said to His disciples, "If ye love me, keep my commandments. . . . He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him" (John 14:15, 21). Plainly that is a covenant of love and it requires obedience thereto.

God has been perfectly true to His part of the covenant, at an infinite sacrifice and in immeasurable love. Hence, in deep appreciation of that love, the Christian prays. Every redeemed soul can say, "I love the Lord because he hath heard my voice and my supplication, because he hath inclined his ear unto me; therefore will I call upon him as long as I live." It is gratitude

to God for His love which gives warmth and glow to the effectual, fervent prayer of a servant of the Highest.

When D. L. Moody Prayed

The writer, when a school-boy, went in to one of Mr. Moody's meetings in Boston. It was an afternoon meeting and was not held in the big auditorium. The great evangelist's exposition of the Scriptures

has been forgotten, but not the power of his prayer. The boy had often heard ministers pray, but not like this. The very air seemed hallowed. God was there. His servant was talking with Him out of a heart which fully trusted and deeply loved his Lord. There could be no mistaking as to what moved the worshiper; the secret of his power was in just one word, *God*.

Dwight L. Moody knew intimately the Creator and Redeemer of men. Nothing else was so real to him; nothing else so dear. He, like the prophets, the apostles, and the saints that dwell in light, was obedient to the faith, obedient to the will of God, and obedient to the covenant of love. That was why he received abundant and triumphant answers to his prayers.

The Fulness of Prayer

By Rev. C. G. Hazard, D. D., Catskill, N. Y.

WE often feel reproached and impoverished because our practice of prayer is so far short of our belief in it. No matter how often and variously we are taught of the nature of prayer and of the necessity of it as a means of Christian experience and service, the fact remains that, while we may understand and realize much about prayer, we do not pray much, and when we do ask we have a conscious lack of deep and earnest desire that makes us unable to supplicate and fills us with a sense of vain repetitions. Our prayers are often a performance of tiresome duty rather than expressions of adoring gratitude, devout worship, and penitent confession; selfish and narrow prayers, with small outlook upon the needs of the church and of the nations. We are, therefore, quite in sympathy with that Bible teaching that we do not know how, after all, to pray as we ought, and that we are so infirm in the matter of prayer that we must have constant help in it. We realize that we must not only be taught to pray, but that we must also be enabled to do it.

Source of the Spirit of Prayer

The Saviour met this necessity for His disciples as they asked Him upon a certain occasion to teach them to pray, as John had before that time taught his disciples. Without realizing it they had asked for that baptism of the Holy Spirit and fire of which John spoke. In this case Christ outlined a prayer for them, emphasized the value of importunity in prayer, and illustrated the willingness of God to give His Holy Spirit to those who should ask for Him. He thus pointed to the divine readiness to supply that source of the spirit of prayer of which an apostle afterwards wrote as he said that "the Spirit himself maketh intercession for us with groanings that cannot be uttered."

We have found it impossible to pray as we ought because we have not first obtained the help of the Spirit of prayer, and our palsied lack enables us to importune God earnestly for that most blessed help. Christ does not think that we can offer fervent and effectual prayer without this help. It is a righteousness of the Spirit of Truth to enable us to truly pray. He stirs and expresses the heart. Blowing as He will, He moves us to divine and fruitful communion with God. It is He who knows and interprets to us the will of God and causes it to be done through prayer.

We may depend upon the divine Spirit for true and successful prayers and we should do so. This is to use a divine provision. Our anxiety about prayer is evidence that we do not use it. To enter into conversation with God, to share even in a small degree the mind and purposes of the Almighty, to undertake to consult with Him, to bring offerings and to venture to remind Him of promises, to claim His attention and secure His infinitely various will, to pour out our hearts before Him and lift up our souls to Him may well require aid that He alone can give. Yet it may seem a light and trivial matter or a dull and irksome matter as we adventure into the holy temple of the divine presence without that attendant Spirit. That we do so "rush in where angels fear to tread" is evidenced too often by the poverty of our prayers.

Prayer a Necessity

By all means let us pray. Upon prayer

all the shining promises of grace depend. Prayer is indeed our "vital breath." Observe that Christianity is not automatic, it will not go without praying. Even the Perfect Man needed to pray all night sometimes. He never undertook anything without prayer. He believed in the things that follow prayer. He said that we ought always to pray and not to faint.

But with all other means let us not forget the great means to this grace of prayer, but rather lean heavily upon the helpful Spirit. It is not difficult to get this Spirit. God is more willing to give Him than we are to bless our children. He is an unspeakable gift until we let Him express Himself. All our need calls for His coming; all our wretchedness cries for His presence. His mission is that of bringing Christ's glory to pass in us and through us. The first exercise of every prayer must be to realize that after asking for Him we may rely upon Him in prayer. He fills up our prayerlessness.

PRAYER FOR A PERFECT HEART

By George Tester, Pacific Palisades, Calif.

"Let your heart therefore be perfect with Jehovah our God, to walk in his statutes, and keep his commandments."

"Come unto me . . . and I will give you rest."

"Love one another from the heart fervently."

Give me a perfect heart,
Let Christ in me be formed;
Take from my soul its load of guilt,
For which Thy precious blood was spilt;
Enthroned Thy kingdom in my breast;
In midst of trouble *give me rest*.

Give me Thy perfect love
Winged down from heaven above;
Fill this poor heart with seraph-song,
Praising my Maker all day long;
Charge me with Christ-like conquering grace
In all life's trials to see Thy face.

—Amen.

"Blessed are the pure in heart for they shall see God."

Altars of the Ages

By Prof. J. Henry Allen, Enid, Okla.

I STOOD one day in the National Museum in the City of Mexico before the sacrificial stone on which the cruel Aztec priests used to offer human sacrifices, cutting out the palpitating hearts from their struggling victims, as an offering to the god of war. This curving stone upon which the victim was placed so that his chest was elevated, is suggestive of similar stones and of altars of sacrifice in many other lands.

Prominent among primitive peoples who offered human sacrifices were the Druids of Gaul and Britain, who were described by Julius Caesar nearly two thousand years ago. In fact, nearly all races have offered sacrifices either of animals, or of human beings, or of both, with the idea of obtaining favors, atoning for sins or crimes, or of propitiating an angry god.

Many people believe that the offering of sacrifices and a belief in their effect furnish only an evidence of the ignorance and superstition of barbarous and semi-civilized nations.

Let Us Go Deeper

In this connection it should be observed how general, how almost universal, in the histories of all nations we find the tendency to sacrifice and to worship a superior being or beings. This tendency is almost as common as the desire for food and drink and the innate principle of self-preservation.

We may therefore logically conclude that the ideas of sacrifice and worship are not ignorance and superstition, but that they are inborn qualities resulting from perfectly natural causes and emanating from the Creator Himself and by Him intended to be a normal part of our being. They are sparks from a divine origin. This is "the true light which lighteth every man that cometh into the world."

The children of Israel, carrying out the directions of Jehovah given through Moses, offered sacrifices; looking forward to the sacrifice of the "Lamb slain from the foundation of the world." Their altars smoked with the offerings of bullocks and sheep and turtle doves. The prophet Isaiah in that wonderful and beautiful fifty-third chapter, says in speaking of our Lord and Saviour Jesus Christ: "He is brought as a lamb to the slaughter." Jesus Christ was the culmination of all sacrifices, the Lamb of atonement offered once for all, making unnecessary the further offering of formal sacrifices by the shedding of blood.

The idea of sacrifice, however, remains, exalted and purified. In a higher, nobler sense than the offering of bullocks and rams each one of us should offer the sacrifice of a consecrated life dedicated to working in the Master's vineyard, whether in mill or office, field or shop, school or pulpit.

Another altar, and an important one, is

The Family Altar

What a pity that this altar in many homes

has become covered with dust and cobwebs, neglected and forgotten! To the busy fathers and mothers, in our complex civilization with its numerous and pressing duties, I make an appeal for the revival of the family altar within the sacred confines of the home.

The impressions of childhood are the lasting impressions. A few minutes spent daily in reading the Bible and in offering earnest prayer may influence the destiny of your child for usefulness here and for eternal joy. Children believe in their parents. When they see that father and mother reverence God's Word and believe in prayer, it brings them nearer to God and into an attitude susceptible to the influences of the Holy Spirit. It creates an environment which tends to keep them in the right path.

Among the fondest memories of my childhood and youth are the seasons of family worship in our simple Christian home. Busy as we were, the work was not so pressing that it crowded out the family altar. My father and mother are now in heaven, but as I wander through memory's halls I can hear my father reading the Sermon on the Mount and other precious portions of Scripture. I again listen to the sweet voice of my mother who, after tucking my brother Edward and me in bed, was accustomed to reverently repeat from memory the parable of the sheep and the goats, or some other well chosen selection from Holy Writ.

Then, in later years, in our own home, we always had the family altar. Our children sometimes took part in Bible verses and in prayer, even before they could speak plainly and correctly. One of our little girls who had in her heart the true missionary spirit used to ask God to bless the missionaries in "foreign off" lands.

Excuses for This Woeful Neglect

Many excuses are offered for not having a family altar in the home. Among these excuses are: "We are too busy"; "I don't know how to pray"; "The children have so many appointments"; "Father has to leave early to go to his work"; "It is impossible to get the family together."

Let us be fair in this matter. If the spending of a few minutes daily in family worship would assure us greater success in business or a more influential social standing, would we not find time for it? Of course we would. And yet, the significance and the holy influence of the family altar are of greater intrinsic value and of longer duration than the ephemeral benefits of business and social life.

If one is not familiar with prayer, a short, simple prayer of a few words after reading from the Bible, will pave the way for more ability and freedom in prayer later on. "Prayer is the soul's sincere desire." We can pray for the things that we feel that we need to make us better Christians, to make us full of the spirit of

Christ and to make our hearts go out in love to our fellow men so that we shall "love our neighbor as ourselves." And when we pray we should not forget to thank God for all His blessings to us, most of all for the gift of His dear Son, our Saviour.

When gathered around the family altar a golden opportunity is given for committing memory gems from the Bible. The holy Word of God is full of beautiful passages that can be memorized. What children learn they usually retain in after years and this Scripture will bring comfort and hope in times of trial and sorrow. It is impossible to estimate the rich harvest which will be gathered from the seed thus sown.

When Character Is Formed

Psychologists and students who have specialized in child study agree that the characters of most people are practically formed in childhood. Since this is true, we parents should not be too busy to look after the moral and spiritual welfare of our children while they are passing through the character-formative period. For this age and for succeeding ages I consider the family altar the greatest of all altars.

We become overawed when we think of the possibilities for each home, for each community, for each of our states, for our nation, and indirectly for the world, if the family altar should be erected and maintained in all the homes of our land. It would mean a present and lasting blessing to our own children. It would mean within a generation an almost total disappearance of lawlessness and crime. It would mean more young people entering Christian service. It would mean the preaching of the gospel of Jesus Christ all over the world, fulfilling His divine command, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

The world looked down upon him, but the world wasn't worthy of him. He is well known in heaven. If you had asked the rich men in Corinth what kind of a man Paul was, they would have said, "Huh! he is a fanatic—gone clean mad. He's honest enough, but he is a madman." He has been gone eighteen hundred years, and now his epistles are going to the very corners of the earth. Let us get right on Paul's platform, and have one aim: "One thing I do." Let the kingdom be first in everything, and everything else will be added. We needn't be bothering our heads and troubling our minds about what our future is going to be. If we are wholly given up to God, he will lead us. Paul never marked out the path he was going to tread. Hold your reins loosely, and God will guide you.—D. L. Moody.

The Poet Sings of Children

THE WORST PUNISHMENT

By Lillie Simpson, Troy, Ill.

I know my daddy is the best
A boy could ever own;
He plays like he's another boy
Whenever he's at home.
We get right down upon the floor—
Ma says we are too rough—
But I keep on until I beat,
And make him cry "Enough!"

But just the same, he makes me mind.
He says God wants him to;
Because He left me in his care
To teach me how to do.
He never scolds me—much—at all,
But once I disobeyed.
I didn't want to see him then,
Because I was afraid.

He punished me the most that time,
For what I did that day.
Perhaps you will not understand;
'Twas in a funny way.
I guess he never thought for once,
That he was hurtin' me;
Because he never whipped at all.
'Twas just like this, you see:—

I'll never, never do again
The thing I did that day.
For I have learned for certain that
I must not disobey.
It hurt worse than whipping, and
The cure was so complete,
I'll never grieve the ones I love
Till Daddy cannot eat.

When he asked "grace," at dinner-time,
He said to me, "Look here;
There's something wrong with Jimmie boy;
Tell Daddy 'bout it, dear."
Then I told what the matter was,
Though I was 'bout to cry;
I thought for sure he'd whip me, but
Of course I wouldn't lie.

He never said a single word.
My heart just beat and beat!
Ma passed him lots of victuals, but
He said he couldn't eat.
He always eats so heartily;
And Ma likes for him to.
I saw without her tellin' me,
That she was sufferin', too.

You'd thought the way they acted that
'Twas they who'd done the wrong,
And it was me who punished them!
I couldn't stand it long.
I went around where Daddy sat,
And asked him to forgive.
I never will forget that day
As long as I shall live.

"EXCEPT YE BECOME AS LITTLE CHILDREN"

By Earl B. Brown, Bay Village, O.

I recall a child loved dearly—
On a far, grief-tortured day,
Death leaned over her and merely
Beckoned her away.

Dear ones gathered round her, crying—
She was seven or so;
Lisped she on her pillow, dying,
"Jesus loves me, this I know!"

Mother led the child in singing,
Sang they soft the children's song—
Angels waited, heavenward winging—
"We are weak, but He is strong!"

Child, dear child! in sad contrition,
Kneel I now by your white bed!
I have garnered pride's fruition . . .
Give me precious faith, instead!

YOUR MOTHER'S PRAYER

By Louise Virginia Nielson, Brooklyn, N. Y.

Dear little child, upon your brow appears a frown
As you stand beside me here in church.
You do not understand why the folks
In the pews surrounding us
Stand reverently, with eyes downcast,
While Pastor raises his voice in prayer
To God from whom all blessings flow.

You have not yet felt the mysterious something within
That impels us all to seek the Infinite in prayer.
To you Jesus is just a beautiful vision.
You do not know of the hours I have spent with Him
Pleading for my baby's life when it seemed
That the dark angel was hovering close—
So close, to you.

And if you follow closely in His footsteps,
And do to others as you would they'd do to you,
You'll go down through the golden sunshine
Of the day, into the shadow of the evening
Blessed with contentment and peace—the reward
Of those who have seen His star in the East, and have
With humble heart bowed down to worship Him.
This is your Mother's prayer.

But, oh, dear heart, you must learn early
Of the Christ of Calvary,
For this strange something called life
Is empty indeed without a faith in Him,
And only when we know Him as our Saviour
Can we realize a life of lasting happiness,
Made so by the light of love.

May the Saviour walk with you along the road
From childhood to old age,
Keeping you ever in the shadow of His wings.
Hold fast thy faith when earthly things are tempting,
And, like the rays from the lighthouse,
It will lead you safely to the
Harbor of God's saints.

The Worship of the Sanctuary

An Abridgment of the Address by Rev. Norman Maclean, D. D., of Edinburgh, at Princeton Theological Seminary. Reprinted from The Princeton Seminary Bulletin

HOWEVER isolated, bare and humble, by far the most thrilling spot in any parish is a sanctuary where the generations have offered up their prayers, have shown forth the Lord's death until He come, and have realized their fellowship not only one with another but with the Redeemer of all ages still knit with them in the communion of saints.

To realize how great a thing the worship of a sanctuary is we have only to think what this country would be like without that ceaseless ministration of ordinances. The humblest church is a greater place by far than Parliament or Senate. These deal with the things of time—food and land and raiment. But in the church man proclaims himself immortal, a son of God, with eternity for his portion. "On that night," said Ebenezer Erskine in a time of great experience, "I got my head out of time into eternity."

The glory of the church is that in every hour of worship, the sons of men can get their heads out of time into eternity. No greater subject can then engage our thought than this: How shall we best render this great service of worshipping God in His sanctuary?

Preparation Needed

It is almost unnecessary to say that a service so great as this needs constant and necessary preparation of mind and spirit. It is an easy thing for men to surrender to their environment and become the victims of routine. "The ministry of the church is a coast strewn with wrecks"; the wreckage are mainly those who deemed that they could replace the toil of brain and spirit by the inspiration of the moment.

There is no safety from shipwreck except in keeping one's own soul in continuous touch with the sources of spiritual life. The prayer of every minister must be that of St. Ambrose: "Teach me, I beseech Thee, by Thy Holy Spirit: kindle in me the fire of Thy Holy Spirit." It is only so that we shall be able, year in, year out, separated from the inspiration of our fellows and from the impetus of the crowd, to lay upon the altar the sacrifice of a worship that will show forth the glory and the unfailing goodness of God. There is no peril to be avoided greater than that of offering in the hour of worship upon the altar of God that which has cost us nothing.

God Is a God of Order

It is a grievous loss that the worship of our churches is often in so chaotic a state. God is a God of order, and in the church, as in the world, chaos should have no place. To this end we should keep before us the need for a right principle of arrangement in our services.

I do not propose to discuss so unprofitable a subject as whether a liturgy is better or worse than the freedom in worship that we practice. It is a matter of supreme

indifference. The children of God have worshiped under every form, and they have done so with never failing comfort. There is only one requisite of true worship—that it be in spirit and in truth. For myself I use both forms; for I do not believe that the fountain of spiritual inspiration dried up in the sixteenth century; nor yet that it began in these turbulent days. The servant of God should in his prayers be the heir and the contemporary of all Christian generations.

We will never surrender the freshness and vivacity which mark the prayers that rise out of the need of the day and out of the inspiration of the Spirit. But this very freedom entails a greater care that our worship should set forth in order and beauty the full treasures of our faith. And this our worship at times fails to do.

The Ideal Order

In all ages there has been in the church an ideal order wherewith the ministers of God have striven to offer the sacrifice of prayer and praise—"the fruit of lips which give thanks unto his name." Let us reverently call that order to mind.

We begin with a Psalm, a gathering Psalm. This is a call to enter the presence of the Most High. In that opening act we should avoid hymns. For the Psalm makes us one with all the generations from the sweet singer of Israel and then, having composed our minds with the cry of the centuries, we bow in prayer.

1. The first act of prayer is adoration. The congregation must feel that they are in the very presence of the everlasting God. But thus to look towards God must inevitably cause us to look at ourselves. "I heard of thee by the hearing of the ear," said Job, "but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." The sight of God is a revelation of self, and adoration leads necessarily to confession.

2. The second act of prayer is then the laying bare of our hearts to God in confession. In that great act we must be definite and simple. We are to confess the sins of our heart and of the people before us; and not the sins of other folk. Our vows should be few. We dare not use eloquent or novel phrases; we are penitents and not rhetoricians when in the presence of God. "Depart from me, for I am a sinful man, O Lord" is the cry of the heart.

3. Confession leads on to the great assurance of forgiveness. That is the heart of our prayer. That is what we are there for—to express the assurance of God that if we confess our sins, He is faithful and just to forgive us our sins. As dew on the parched land, there falls the assurance that the penitent heart is pardoned. In the realm unseen the soul hears the joy bells ringing. No church service should ever be held without that.

4. Having thus confessed and received anew the joyful assurance of forgiveness,

we are in a condition that is fitting for our presentation to God of supplications for ourselves. We ask strength for the present need, grace for the pressing duty. And again we are to remember that the language of meditation or devotional addresses is out of place. We are approaching God as children to a Father. And we are to remember our purpose—the worship of God and not the delighting of the ears of men.

5. And that first prayer culminates in the Lord's Prayer, whose simplicity and universal application must be the standard of all our prayers.

Reading Scripture

Therefore, having spoken to God, we sit very still and listen with cleansed heart while God speaks to us.

We should read the oracles of God in their due order. There are ministers who restrict the Old Testament lesson to a few passages; and the chances are slim that in their churches on any Sunday you hear a lesson from Isaiah. I have seen great congregations sit so still that you could almost hear a pin fall while the stories of David and Jonathan and Absalom, of Elijah and Elisha and the prophets were read. Properly read, the reading of the Word is the greatest part of the service. If we believe in inspiration in whatever form, that is so.

Each lesson is followed by a hymn, and these hymns are to be chosen in connection with the lessons. The church has used the *Te Deum* and the *Benedictus* for these responsive praises after the lessons, down through the ages. When this is not possible, a Holy Spirit hymn after the Old Testament lesson and a thanksgiving hymn after the New Testament lesson should be chosen. We read the Scripture for the lesson it conveys; and our singing thereafter should be our thanksgiving for these lessons and our prayer that they may be written on our hearts and realized in our lives.

Intercession and Thanksgiving

Having thus spoken to God and God having spoken to us, we come to the third great thought of our worship, and that is intercession and thanksgiving. This is what we have been preparing for so far. The prayers that do not culminate in intercession and thanksgiving are truncated and desiccated prayers. But we dare not ask as intercessors before God unless we have confessed and received absolution and heard the voice of God.

Today the world needs intercessors. Here we feel our duty and our part in the universal church. We pray for the whole church, its unity; for mission fields and weary men working therein; for the King, and the President of the United States, the symbol of the nation; for the broken-hearted and the needy.

Preaching the Sermon

It is after the service of prayer has thus been fulfilled that the sermon is preached.

Moody Bible Institute Monthly

Of that I shall only say that there ought be no dividing line separating worship from the preaching. The preaching that has not for its end the going forth of the hearts of the hearers in adoration and in thanksgiving to God is a mere beating of the air.

The purpose of the sermon should ever be the projecting of Christ into the midst of this generation. And "he that has seen me has seen the father." Where Christ is being preached the vision of God arises. And when that vision arises, the heart of man worships and adores.

To preach Christ is to worship, and nothing should deflect us from that. You remember when Samuel Rutherford, that fair little man who preached for thirty years the beauty of Christ without ever realizing the beauty of tolerance, was pursuing the empty controversies of his day at Anwoth. One Sunday he came upon the view of Christ and he deflected from his barren polemic into so beautiful and tender a proclamation of the loveliness of Christ that a Scotch lord, who had been wearied by the previous discourse suddenly cried out: "Bide ye there, Rutherford; ye are right there!"

In the worship and the beauty of the sanctuary whenever we set forth the beauty

of our Lord, we are ever right so long as we abide there. That is the eternal element in which the heart finds its rest.

Last Song of Praise

This is the test of failure or success. How the people pour out their hearts before the Lord in that last psalm or hymn if they have been moved to worship and praise!

And the last act linking the worshipping congregation with the Lord when He lifted up His hands on the Mount of Ascension and departed, still blessing His disciples, is the crown of all. "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen." With what a solemnity should it be uttered! What care should be taken that the words be used correctly, and they are seldom used correctly. Many humble men give the blessing as if they thought they could improve upon His Scripture. They turn the benediction into a prayer by saying with us all. We cannot add or change the words that have fallen on the hearts of men for nineteen centuries with the message of peace and love and comfort without chilling the heart of some sensitive worshiper.

It is not we who bless; it is the Church, the body of Christ, of which we are but

the voice. Let the voice speak the words entrusted to it. And then "he will bless his people with peace."

Such then is the order of our worship. In the measure of its order and its fullness will be the fruit. Let us avoid making orders of our own; thus save ourselves from the fantastic and the fanciful. We may hate liturgies, but we cannot avoid ending in a liturgy of our own. If we think that our own liturgy is better than ancient treasures of the church, we shall be lacking in humility.

Whatever we do, let us see to it that the liturgy we use, be it our own or that of ancient days, gives the benediction correctly.

I close as I began by saying how profoundly I believe that the greatest work on earth is that of the man who leads the prayers of a congregation in the sanctuary. That man is opening a sluice between the great ocean and the little human channels, so that the sea gathers itself together and flows in at full tide. The opening of that sluice is not dependent on how many or how few are present. The sacrifice of intercession there arises ceaselessly, and who knows how the hearts of men may be braced though they know not whence the power comes.

International Missionary Gathering at Jerusalem

By Rev. William H. Hockman, D.D., Moody Bible Institute, Chicago

FOLLOWING the World War a scheme was devised by church leaders in various lands to initiate activity for so Christianizing the world and reorganizing international society as to insure world peace, make war an impossibility, and bring in an era of universal prosperity and blessing. National Christian and missionary councils were formed on all the continents, heading up in an international missionary council, with headquarters in London, England.

There has recently been held in Jerusalem an expanded or enlarged meeting of this International Council, including 240 delegates from fifty countries representing twenty-six national or international Christian and missionary organizations.

It scarcely needs to be stated that the gathering was of an unusual character, partly due to its constituency, and partly to the environment in which the sessions were held, namely, in the majestic building erected by German missionary enthusiasm just before the war, on the crest of the Mount of Olives.

The Jerusalem patriarch of the Greek Orthodox church placed his summer palace and the Galilee Church on the Mount of Olives at the disposal of the conference, and the Russian nuns opened their convent to the women delegates.

On the opening Sunday afternoon Bishop MacInnes, of Jerusalem, in the grounds of the Galilee Church, gave a devotional talk on the city of Jerusalem, which lay spread out before the delegates.

The wide range of the Council's fellowship is indicated by the fact that the patriarchs of Jerusalem, Greek and Armenian, the Coptic bishop of Jerusalem, the Russian archbishop, the superior of the Abyssinian church, and the Samaritan high priest, all accepted the invitation of the conference to meet the delegates.

Dr. John R. Mott, chairman of the Council, emphasized in his opening statement the unparalleled need today for a strong, convincing lead in face of divided thought and conflicting voices. He pleaded that Christ wants us to get help from and give help to such secular bodies as the League of Nations, the International Labor Office, the Institute of Pacific Relations, and other constructive forces, so that He may reign over all and in all.

A brief preliminary report from the office of the secretary of the Council says:

"No one indeed who was present can ever forget the keen ecstasy of the hour when the bishop of Manchester came to the last words of the statement on 'The Christian Message,' and we knew that God had given to the Council a restatement of the gospel in terms, rooted in reality, emerging from a profound and coherent theology, and vibrating and real for the new generation"

In face of the problems created by the new attitude towards non-Christian systems including the power of secular civilizations, these religions and cultures were reviewed in a spirit of constructive un-

derstanding and of sympathetic insight. The aim was to discover their eternal values in the light of the Christian message. The whole progress of modern psychology and of new principles and methods of education, as well as the drastically different attitudes of Governments since the war to the education of the subject peoples, was met by an attempt to frame a thorough-going re-orientation of the thought and practice of Christian missions towards religious education Similar processes of frank facing of new realities marked the discussion of the world-wide outreach of western industrialism into Asiatic and African as well as Island fields. They have looked the realities of the world of today straight in the face; they have thought fearlessly, talked frankly, never exchanged a rough word; and amid a deepening world fellowship sought God's will unitedly."

No candid person could possibly question the sincerity and enthusiasm of this group of leaders who gathered for such a time of fellowship and frank consideration of world needs. But we shall await with keen interest more accurate and detailed information as to their conception of world needs and the program that should occupy the church of Jesus Christ during the present dispensation.

We shall also await with considerable interest the full report as to the "restatement of the gospel" which is calculated to meet the needs of the present disordered world.

How Do They Get By?

Part of an Address Given by Miss Ruth Paxson, Missionary to China,
at Founder's Week Conference in the Moody Bible Institute, February 5-9*

THE apostle Paul said, "I am not ashamed of the gospel of Christ" (Rom. 1:16).

Who would ever think the day would come that a missionary would be ashamed of the gospel of Christ? But that day has come. There are men and women on mission fields who are ashamed of the gospel of Christ, and are not preaching it.

Why was the Bible Union in China formed? Can you imagine a condition in missionary circles so critical as to challenge missionaries to turn aside from preaching the gospel even for a moment to defend it by raising up their standard against the inrush of Modernism? But they had to do it because missionaries who are ashamed of the gospel of the crucified, risen, exalted Christ are reaching out to get control of the machinery of missions.

What does this mean to the evangelical, evangelistic missionary? It means even now the ignominy of the Cross, fellowship in His sufferings, going forth without the camp, bearing His reproach.

The atmosphere of mission fields like China is becoming more and more rapidly surcharged with unbelief and apostasy. Are you qualified for this? Are you established in the faith? Rooted and grounded in Christ? Have foundational truths become warp and woof of your life? Are they so interwoven into your life as to have become *you*? Have you proven them in experience so that doubt of them is well nigh impossible? Shame of them unthinkable?

Do Dancers and Card Players Make Good Missionaries?

Now a word on Christ's command to those who stay, who give, who pray (Matt. 9:32-38). I am not approaching it from the customary angle. I am not speaking of "plenteous harvest" or fewness of laborers, but of "pray ye therefore the Lord

of the harvest that he will send forth laborers into his harvest."

Note it is *His* harvest, not that of the church at home or on the mission field, nor yet the church of the mission boards. It is *His* church and *His* harvest.

Then, of course, He has the right and should have the privilege and power to exercise the right of sending forth *only* His own laborers.

But God is *not* sending forth some of the men and the women who go to the mission field today. It would take a very strong argument to convince me that God sent the young woman to the mission field who was voted the best dancer on the boat going across, or the young men and women who have their packs of cards next to their

such missionaries come, I have a right to ask. How do such men and women get by the boards?

What Is the Explanation?

Is it due to *inefficiency* on the part of the boards? Are they careless in the examination of candidates? Is there inexcusable weakness at the place where there should be the greatest strength? Are they giving more attention to the perfecting of methods, producing of machinery, and procuring of money than to the preparing of men?

Is it due to *compromise*? Have they committed themselves so irrevocably to the union proposition that now they must go fifty-fifty with their modernist co-workers in sending out both kinds of missionaries? Have they invested such tremendous sums of money in huge institutions on a union basis that there is no way out of their disgraceful, deplorable disloyalty to their Lord?

Is it due to *bloodguiltiness*? I know it is a strong word, but we must face facts. Are there some board members and even board secretaries who vote to send out this type of missionary because they themselves are that type? Have they themselves departed from the faith, and so are deliberately and knowingly sending out to the mission field those who have likewise departed from the faith?

In asking these questions I am honestly seeking to ascertain the cause of the deplorable situation on the mission field, which is rapidly becoming intolerable for the missionary who is wholly true to his Lord and His gospel, and which is becoming equally difficult for those in the native church who are loyal to Christ and His Word.

May I illustrate what I am speaking about? In one city which I visited, the wife of a Chinese pastor came to ask my advice. "What shall I say to the heathen women whom I invite to come to church when one Sunday one missionary preaches on the deity of Christ and the next Sunday another missionary sent out under the same board denies it?" What advice would you have given her?

Another missionary at prayer meeting on Thursday taught a little group of women the blessed truth of the personality of the Holy Spirit. The following Sunday another missionary in that same station preached a sermon denying the personality of the Holy Spirit. Which missionary was telling the truth and which one was that Chinese congregation to believe? I was once giving a series of Bible lessons on God's wondrous plan of redemption, at a conference in a city far inland in China, and a teacher in the mission university in that city publicly stated that he would find it necessary to deny in his classes what I had been teaching that week.



Miss Ruth M. Paxson

Bibles if indeed their Bibles are in sight at all. God did not commission those who substitute the shorter Bible for the Authorized or Revised Versions in their Bible classes, or those who deny the foundational truths of our faith, such as the virgin birth, the atoning sacrifice of the Cross, and the bodily resurrection of our Lord.

Yet such men and women are coming to the mission field in ever-increasing numbers. How do they get there? Who is responsible for their coming?

Supposedly no man or woman can get to the mission field without passing the boards? How do such people get by? This is a legitimate question which demands an honest answer. I am making no charges, but I am asking questions which as a member of the missionary body into which

* Miss Paxson went to China in 1911 as a Y. W. C. A. secretary and has worked in boys' and girls' schools, in missions and among the men and women church leaders in large summer conferences. She has traveled extensively in China, having visited fourteen of the eighteen provinces, including western Lzechnen and southwestern Yunnan, and is thoroughly conversant with the customs and needs of the Chinese people both spiritually and educationally.

About nine years ago she severed her connection with the Y. W. C. A. and since then her time has been devoted to evangelistic work. With her co-worker, Miss Edith Davis, she has made long trips into the unevangelized interiors, enduring many hardships "as a good soldier of Jesus Christ" that the gospel might be preached to these people who, during their lifetime and for centuries past, have been held in superstition and ignorance.

She has worked in all the missions and in close connection with the native Chinese church, and so great is their confidence in her as a Christian leader that when the National Home Missionary Society was organized Miss Paxson was asked to become the honorary general secretary, which position she retains. She is one of the directors of the Nanking Bible School, a member of the Bible Union of China, and a writer of some note. She has had charge of summer conferences for Chinese church leaders and for missionaries.

Miss Paxson's home is located in the French Concession in Shanghai and was a place of refuge for many missionaries who were forced to leave their stations during the recent uprising in China.—*Boston Evening Transcript*.

Where Lies the Responsibility?

Who is responsible for the sending out of missionaries who thus deny the very gospel they were supposedly commissioned to preach?

A few years ago the Bible Union of China sent a letter to the mission boards of the various countries represented in China, stating the case and urging that only missionaries would be sent who would be true to the gospel for which the evangelical church has stood in ages past. There were three types of letters among the replies. A few boards expressed themselves as unqualifiedly in favor of the statement of the Bible Union and its request for evangelical missionaries. The vast proportion gave an evasive, non-committal answer. One board stated its purpose for sending out both kinds of missionaries.

We have dealt with the case, but what is the cure? Who can change such a situation? The Lord answers the question,

"Pray ye that the Lord of the harvest send forth laborers."

Watch How Your Money Is Used

There are only two forces that are equal to coping with this situation. One is the power of prayer, and the other is the power of the purse. The time has come when both of these powers should be exercised by the Christian men and women who support the missionary cause.

I appeal to you tonight to stop writing checks to buy a steamship ticket to give a modernist missionary a joy ride across the Atlantic or Pacific Ocean. I ask you to stop paying the bills of the man or the woman who goes out into God's harvest field to sow tares among the wheat.

I have not said to stop giving to missions, or even to stop giving to your mission board, even though it may be sending out missionaries of this school. Nor should anyone take the money the Lord would have him give for winning these

"other sheep" in far away lands and use it upon himself.

I am advocating no such selfish, sinful easy-going thing as that. That is desertion; that is moral cowardice; that is taking the path of least resistance. What I am asking is that you take definite steps to see that your money is used to send out only such men and women who are commissioned to go by the Lord to the harvest and that it is used to support only such work as is loyal to Jesus Christ and to His Word.

Prayer changes things, and prayer can remove men from the board and from secretarial positions who are false to their trust in the stewardship of your money. Prayer can place and keep the true, loyal men and women of God in control of the machinery of missions. My appeal to you tonight is to awake, to acquaint yourselves with the facts, and then to act in accordance with your knowledge, and through the guidance of the Holy Spirit. Let us obey our Lord's command.

Wheaton College and The Andover Case

An Abridgment of an Address given at Founder's Week Conference in the Moody Bible Institute by Rev. J. Oliver Buswell, Jr., D.D., President of Wheaton College, Wheaton, Ill.

ANDOVER Theological Seminary was founded because of the misuse of funds by Harvard University Unitarianism. "The Hollis professorship at Harvard was a foundation of Thomas Hollis, an English Calvinist Baptist, who stipulated that men chosen to fill the chair should be of 'sound and orthodox principles.' In 1747, additional funds were given, also with the stipulation that the person occupying the chair should 'profess and teach the principles of the Christian religion according to the well known confession of faith drawn by the Synod of the Churches of New England.'" [See *The Leaven of the Sadducees*, by Ernest Gordon, chap. 6, "The Looting of Andover"].

Samuel Abbott Changes His Will

In the year 1805, Henry Ware, a Unitarian, was elected to this professorship. On account of this defection from Puritanism, Samuel Abbott, a wealthy retired merchant of Boston, revoked a bequest of \$20,000 to Harvard and gave \$40,000 to the trustees of Phillips Academy at Andover to found a theological institution. In order to safeguard this gift he insisted in his will that every person elected to be a professor should make a solemn declaration of his faith in the fundamental doctrines of the gospel of Jesus Christ. The document reads: "If at any future time, which may God forbid, the trustees of said academy should become so regardless of these my regulations and of my true object in them as to choose or continue in office a professor whose principles in Divinity shall not be sound and orthodox in the sense aforesaid, or shall not make, subscribe, and repeat the declaration herein just required, . . . as often as such de-

plorable event may occur my will is, that the salary shall be forfeited to the use of the South parish in Andover" [See *The Leaven of the Sadducees*, p. 139].

In the process of time other devout Christian donors increased the Andover funds. A carefully worded doctrinal statement was drawn up, a Board of Visitors was established, and almost every conceivable safeguard of orthodoxy was instituted.

Almost Unbelievable

In the Andover situation at present we are confronted with almost unbelievable circumstances. The Andover funds now amount to more than one million dollars. This trust fund, established about one hundred and twenty-five years ago as a protest against Harvard Unitarianism, was in 1922 practically given by its Board of Trustees to Harvard University to be used in connection with the Harvard Divinity School. The Supreme Court of Massachusetts forbade the union of Andover with Harvard, and directed that the Andover Trust should be kept in the manner intended by the givers of the funds. Following this decision of the court, the faculty of the Andover Theological Seminary resigned, the trustees closed the school, the building was rented to Harvard University, and the great trust fund, intended for evangelical theological teaching, is now idle, suspended as it were in the air.

The Andover Creed

The doctrinal statement on which the Andover Theological Seminary was founded is a very clear and explicit statement of evangelical theology. It is quoted very largely from the Westminster Shorter Catechism and sets forth those great es-

sential matters of the Christian faith which are commonly held by devout evangelical people all around the world. Ernest Gordon gives the following statements concerning this creed:

"A group of business men in Newburyport and Salem, John Norris, William Bartlett and Moses Brown, associated themselves with the undertaking. Norris' special interest was foreign missions. He took ten thousand silver dollars from the bank, put them in firkins, and devoutly consecrated them to God for a seminary in which missionaries should be trained.

"These 'associate founders,' remembering how the Hollis Foundation had been perverted, determined to safeguard their own property from a similar fate, and to that end drew up the famous 'Associates Creed.' In this they exercised an almost incredible degree of caution to prevent the institution or any professor deriving his salary from the Associate Foundation should teaching opinions regarded as unsound be taught. Every professor was obliged to subscribe publicly every five years to this declaration of his faith and purpose as a teacher. Professor Park did this for forty-five years, not merely as to substance but as to detail.

"Article two of the Associate Statute provided that 'every professor on the Associate Foundation shall be . . . an ordained minister of the Congregational or Presbyterian denomination, . . . an orthodox and consistent Calvinist. . . . He shall on the day of his inauguration publicly make and subscribe a solemn declaration of his faith in divine revelation and in the fundamental and distinguishing doctrines of the gospel as expressed in the following creed.' Of this I quote only eight clauses:

"Article 2. I believe that the Word of God contained in the Scriptures of the Old and New Testaments is the only perfect rule of faith and practice.

"Article 4. That in the Godhead are three persons, the Father, the Son, and the Holy Ghost, and these three are one God, the same in substance, equal in power and glory.

"Article 12. That the only Redeemer of the elect is the eternal Son of God, who for this purpose became man, and continues to be God and man in two distinct natures and one person forever.

"Article 13. That Christ as our Redeemer executeth the office of a Prophet, Priest, and King.

"Article 14. That agreeably to the covenant of redemption, the Son of God, and He alone by His suffering and death, has made atonement for the sins of all men.

"Article 16. That the righteousness of Christ is the only ground of a sinner's justification, that this righteousness is received through faith and that this faith is the gift of God so that our salvation is wholly of grace.

"Article 32. And, furthermore, I do solemnly promise that I will open and explain the Scriptures to my pupils with integrity and faithfulness.

"Article 33. That I will maintain and inculcate the Christian faith as expressed in the creed by me now repeated together with all the other doctrines and duties of our holy religion so far as may appertain to my office according to the best light God shall give me and in opposition not only to atheists and infidels but to Jews, Papists, Mohammedans, Arians, Pelagians, Antinomians, Arminians, Socinians, Savellians, Unitarians, and Universalists, and to all (other) heresies and errors, ancient and modern, which may be opposed to the gospel of Christ.

"That every professor is required to adopt each several article of the creed is evident from the emphatic language of Article 27 in the Associate Statutes. This reads: 'It is strictly and solemnly enjoined and left in sacred charge that every article of the above said creed shall forever remain entirely and identically the same without the least alteration, addition, or diminution. . . .' No statute makes al-

lusion to any 'substance of doctrine' modifying in any manner the strict interpretation of the creed."

Can the Andover Trust Be Kept?

I have undertaken to prove by affidavits deposited with the Board of Visitors, before the resignation of two of its recent members, that there are men to be found to fill the Board of Trustees, the Board of

believe that the Andover trust can and should be kept. None of these men were asked to serve on a Board of Visitors, but instead a man was elected who plainly declares that he does not consider himself bound to keep the Andover Trust as the Supreme Court of Massachusetts has ordered.

To argue in this assemblage that this great orthodox creed is not believed and cannot be kept by any theological institution in our generation, is of course absurd, but the Board of Trustees have actually claimed that men cannot be found today to accept this great historic statement of Christian truth. The fact is that the Board of Trustees have shown no intention of complying with the decision of the Supreme Court. Their purpose has been, consistently, not to keep their trust but to violate it.

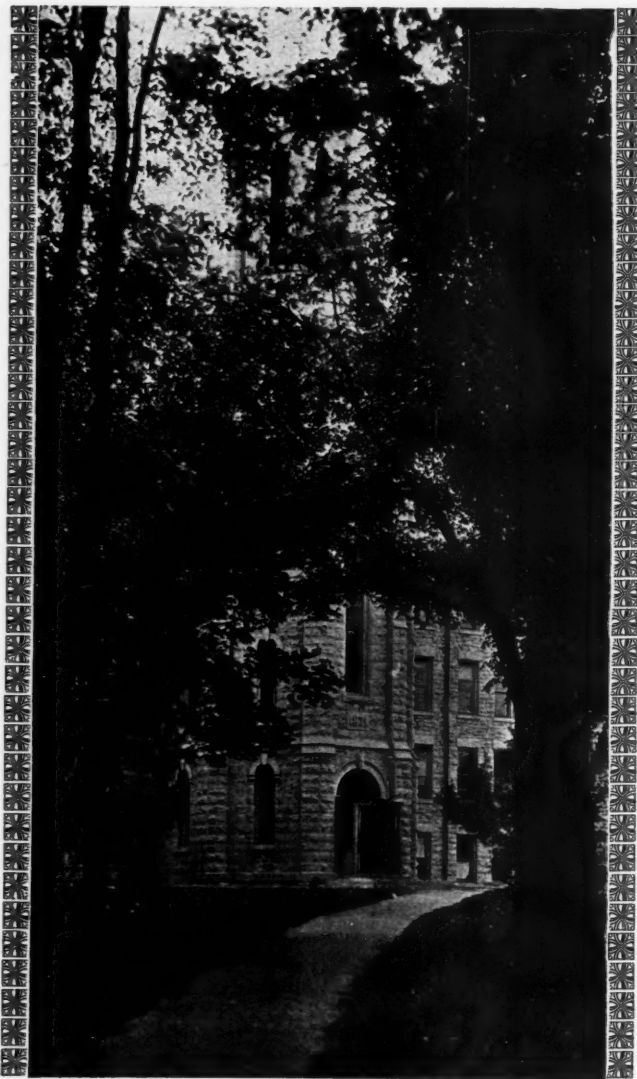
Wheaton College and the Andover Case

A word of explanation is necessary in regard to the attitude of Wheaton College toward the Andover case. We have no "axe to grind." The Andover Fund could not legally be taken for college purposes, it can be used only for a theological school for college graduates. We believe that Wheaton College is able to fulfill the Andover Trust for the Andover Theological Seminary, but not for itself. Of course it goes without saying that there would be great benefit to the college if a post-graduate theological school could be established into which our graduates would naturally go. It should be made perfectly clear, however, that the Andover Fund could not directly in any way accrue to

the benefit of Wheaton College.

The following arguments have been advanced to show that the Andover Trust could be kept at Wheaton:

1. Wheaton College is by its inception, history, and traditions a Congregational educational institution, and although it is not at all dominated by any denomination and is completely independent of all outside control, it is listed in the year book of the Congregational denomination. It could easily form a theological department faculty of Congregational or Presbyterian ministers, as the Andover Constitution requires.



The Tower, Blanchard Hall, Wheaton College

Visitors, and the faculty of the seminary, men who heartily accept the Andover creed in the true historic sense intended by the original donors. I am prepared to name men of outstanding ability, men of conservative evangelical convictions, known to the trustees and visitors of Andover, who would have been glad to serve on these boards, but who have never been asked to do so. At the time of the most recent election of a member of the Board of Visitors, I placed in the hands of the former Board of Visitors the names of three men of conspicuous ability eligible for a vacancy on a Board of Visitors, all of whom

2. Wheaton College is a fully accredited educational institution, with a charter which gives its Board of Trustees the right and authority "to establish departments for the study of any and all learned and liberal professions; (and) to confer such degrees as are usually conferred in similar colleges in the United States in the learned arts and sciences." Its property and endowment were worth nearly a million and half dollars. It has a substantial and rapidly growing constituency, the net enrollment of students for the year ending June 15, 1927, being 690.

3. Although the history of orthodox New England Congregationalism has run in divergent channels, Wheaton College represents exactly the stream of history which was contemplated by the founders of Andover Seminary. This fact is set forth in the following excerpts from a letter written by myself to Professor Gardiner, of Northampton, who is the chairman of the Board of Trustees of Andover Seminary.

Wheaton in the Stream of History

"I am very much interested in what you say of the historical development of Andover Seminary and the churches which inherit the orthodox Congregational tradition. I am not at all surprised that you feel that those who now hold the theological views at the present time prevailing among the members of the American Board, the Home Missionary Society, and, in general, the over-head organization of the Congregational denomination, do inherit this tradition. I am, however, familiar with another group numerically much larger in American Protestantism, who feel that they, and not the theological group represented by your Board of Trustees, truly inherit the orthodox Congregational tradition.

"The founders of Andover were distinctly missionary in spirit, interested intensely in what we now call the Middle West. My maternal great-grandfather was a Congregational minister from New England sent out to the West by the Home Missionary Society. He was for many years pastor of a Congregational church in Crete, Ill. My grandfather was a student in Andover Academy, and later graduated from the Chicago Theological Seminary. 'My father's family were Massachusetts people; and my father was ordained as a Congregational minister, later, however, coming into the Presbyterian denomination because of the lack of fellowship in his previous connection.

"Jonathan Blanchard, the first president of Wheaton College, was a student in Andover Theological Seminary, and a Congregational minister. Charles A. Blanchard, his son—president of Wheaton College until his death, December 20, 1925—was also a Congregational minister. All these men both in my family and in the family of the founders of Wheaton College were distinctly in line with the orthodox Congregational tradition. Not only was their religious origin in New England Congregationalism, but they actually believed and preached throughout their lives the distinctly theistic truths represented in the Andover Creed. For myself, I believe that as a Presbyterian minister and presi-

dent of a traditionally Congregational college, I truly represent what historical New England Congregationalism really is.

"Now, in view of the historical fact that Andover was founded as a protest against Harvard Unitarianism, it seems quite clear from my point of view that we who earnestly believe the Andover Creed to be true, are the ones who really inherit the orthodox Congregational tradition. The spirit of Massachusetts and the value of New England (Puritanism) are not limited geographically. The spirit of New England Puritanism is the spirit of Protestant Christian America at its best.

The Objective Reality of Truth

"I find in my mail just now a letter from an acquaintance in New England who reminds me that 'creeds are bound to change.' Now as for myself, not having adopted the anti-intellectualism so prevalent in modern religion, I believe very firmly in the eternal objective reality of truth. My formula would run something as follows: Truth is objectively real; truth may be known; truth may be described; truth may be defined; truth may be incorporated; truth may be endowed. The incorporation and endowment of truth is sometimes very important because of the fact that truth may be lost by the human race if not passed on from one generation to another. The founders of Andover did not think or claim that they possessed all truth, but that they possessed some vitally important truths which ought never to be lost to the human race. I do not believe that the Andover Creed contains the whole Christian religion; but I do believe that *it is truth*, every word of it, in its historical sense, and that it is a very valuable epitome of central elements in the Christian faith."

4. So far as we are able to learn the facts, there is no other educational institution in America which can heartily and without mental reservation accept the Andover Trust.

5. I accept and believe the Andover Creed and am able and ready to form a faculty of thoroughly competent professors who also accept this creed and who will be glad to be governed by it. Several affidavits establishing this point have been filed with the Board of Visitors.

The Wheaton Propositions

"The trustees of Wheaton College are sympathetic with the creed of Andover Theological Seminary and the purpose of its founders, and are ready to put forward a sufficient number of men from their own body to become the trustees of Andover Theological Seminary under its present constitution and articles of incorporation.

"The trustees of Wheaton College after becoming also the trustees of Andover Theological Seminary would take the necessary steps to establish said seminary as a graduate school of theology, literally fulfilling all the requirements of the founders of said seminary, on the campus of and in connection with Wheaton College, Wheaton, Ill. It is our opinion that by consent of the trustees and visitors, this arrangement could be carried out without the necessity of court procedure. We have thoroughly examined the constitution of Andover Theological Seminary and declare

that we are able and ready to fulfill every requirement literally in the sense in which the founders intended it to be fulfilled.

"If the above proposition is not acceptable at present, we would make the following suggestion:

"Wheaton College has now two trustees living in Massachusetts. If these two men with the President of Wheaton College could be elected to the Board of Trustees of Andover Theological Seminary so that Wheaton College would have a voice in actions taken, we should be glad to undertake to form a faculty for said seminary composed of men of thorough scholastic training who heartily accept the historic Andover Creed. Wheaton College could furnish all necessary building accommodations for five years, so that no investment in real estate would be made until the plan is thoroughly tried out. If the Andover trustees agree to a five year experiment on these lines, I believe we can demonstrate not only that Andover can continue to fulfill its historic trust, but also that it can render a great service to conservative American Protestantism."

The above propositions have been duly communicated to the Andover trustees, but they do not wish to find a way of fulfilling their trust.

METHODIST TEXT BOOKS

"There was one thing in our church that stood four-square like the Eddystone Lighthouse in the midst of the troubled waters. It was the young people's organization for the promotion of faith and life—the Epworth League. They were young stalwarts for the positive teaching of the church. They organized 140 institutes. Their text-books gave fundamental truths of Christianity according to the interpretations of Methodism. Our modernist friends saw that Methodism had nothing so much awake, so successful, so full of spiritual achievement.

Our modernists made up their minds to get their hands on these institutes, rewrite and readjust their text-books for their study, and put it under the supervision of a more modernistic group. The fact that the young people had not been consulted was of no concern. These modernists are never democrats but oligarchs.

They first put the text-book handling out of the hands of the League into the hands of the Book Concern and the book editor. They next, under the guise of consolidating the benevolent boards, took the young people's organization out of its independency and made it one department of a great educational benevolent board. Leaders were selected from this group, and the distinctive features of the young people's organization was merged ultimately with the Sunday-school. It went through as a proposition to save money by a consolidating of our too numerous boards."—From an address before the Philadelphia Methodist Episcopal preachers meeting, by Rev. Clarence True Wilson, D.D.

God wants all his sons and daughters to be very happy, but he wants them to be happy in a way that will help and not hinder them.—D. L. Moody.

Liberals Begin to Reap

By Rev. Harold L. Lundquist, Chicago, Ill.

AN INTERESTING and significant development has taken place in the circles of religious liberalism. Dr. Harry Emerson Fosdick, the recognized spokesman for the liberals, in two addresses which the writer heard within a week (one by radio and the other in person), pointed out the serious danger to liberals of running away from old standards without knowing just where they are running to.

In his radio address, he used the text, "Be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap." He distinguished between the absolute laws which exist as the basis for moral action and what he called the "enacted" laws of man. The latter we may break with impunity, and, it would appear, rather glory in our liberty to do so, but we must beware of the inevitable punishment following the violation of the other laws.

Running from the Lion to Meet the Bear

At the Sunday Evening Club in Chicago he spoke from Amos 5:19, and likened many of the liberals of our day to those who run away from the "lion" and meet the "bear." He encouraged young people to revolt against the old family

life, the old governmental ideals, the orthodoxy in religion, and seemed to revel in the thought that he himself was a revolter and a liberal. But he warned them against the superficiality which discards the old family life and lands in the moral ruin of trial marriage, which revolts against governmental authority and terminates in bolshevism, and which revolts against religious orthodoxy and comes out of the dark "Egypt" of fundamentalism to wander in the wilderness of unbelief instead of coming up into the "promised land" of liberal theology.

Dr. Fosdick said, "The saddest sight in this generation is the men and women who have run away from their old-fashioned faith and have ended with no faith at all; it is the curse of the superficial element in the liberal movement."

Throughout his address, he was unfair in his representations of the horrors of that which is old-fashioned, and the charm and beauty of the new and liberal position. This, no doubt, is characteristic of the modernistic message.

Where and What Is the Promised Land?

But the most striking thing of all was this: After warning the revolters against

the danger of knowing only that which they were revolting from and urging them to know definitely what they were revolting to, he himself failed to tell them what the "promised land" of liberalism had to offer in place of their abandoned orthodoxy, and, furthermore, was apparently unable to tell them how to get to that promised land. He left them with their backs turned to the "lion" and with the "bear" just ahead, and no way of escape.

This seems to be the essential weakness of the liberal position; i. e., its lack of a positive message indicating a worth-while objective and a means of attaining that objective. They have sown the wind of unbelief and they are reaping the whirlwind of moral chaos. This was inevitable, and one marvels that they have not come to realize it before this late date.

A Challenge to Conservatives

Is not this situation a challenge to those of us who call ourselves "conservatives" to preach our powerful, positive gospel as we never have preached it before? We know whence we have come and whither we are going, how to get there, and, what is most important of all, we have the promise of the power of the Most High God in our efforts to attain that blessed goal.

"When Bibles Wear Out"

Box 4145, Valparaiso, Chile,
March 30, 1928.

"Editors, MOODY MONTHLY, Chicago:

"This morning while dressing I had the MONTHLY before me, improving my time. My eye fell on 'When Bibles Wear Out,' and since you ask for suggestions as to what to do with them, I will tell you what we do, if perhaps others may be helped.

"Our work is in Spanish and we have a large number of men, mostly young, who go out into the country long distances distributing tracts and preaching, and establishing small groups where the Word finds lodgment. Tract material is always at a premium, and so they hit on the plan of taking the leaves of the Bible as tracts. They came asking for the oldest Bibles in the Sunday-school, and we gave them as they became unavailable for use there, and they have been sown broadcast through the country.

"I read somewhere that a Bible had been taken by an unbeliever, torn to pieces and used by a soap vender to wrap his soap. Could not it be an excellent, though un-



Mr. Moody's Well Worn Bible

usual way to spread the gospel, to give some to small grocers to wrap their wares, when someone might read and be saved, or curiosity awakened to seek more? 'My word shall not return unto me void.'

"At least, these ways have been used to the blessing of souls. Of course, with the flood of reading matter in the States, less curiosity would be awakened; but God has his own Word in His hands. If the thing were done prayerfully, as it ought to be, putting the Bibles definitely before the

Lord in a prayer service before sending them out, He will take care of the rest.

"Broadcast sowing brings fruit in the field of man. Why not of God, as well?

"Very truly yours,
"W. C. Hoover."

HOW CAN I KNOW THAT THE BIBLE IS TRUE?

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life (John 5:39, 40).

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself (John 7:17).

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Therefore many of them believed; also of honorable women which were Greeks, and of men, not a few (Acts 17:11, 12).—Major Whittle.

Moody Bible Institute Monthly

Why Hesitate at a Roman Catholic President?

By Rev. Walter L. Lingle, D.D.

Abridged from The Richmond Christian Advocate

WE DO not hesitate because of his religion, if by religion you mean one's conception of God, his faith in God, and his mode of worshipping God. In America we believe in absolute religious liberty, in the absolute freedom of conscience, and in the right of every man to worship God according to the dictates of his own conscience. In America we do not believe in religious tests for holding public office. We believe in the absolute separation of Church and State. We have purchased this freedom at a great price.

Why then do we hesitate to vote for a Roman Catholic? It is because the Roman Catholic church has mixed up with its religion a very distinct political program. This program will be found in the teachings and in the practices of the Roman Catholic church for more than a thousand years. Out in the field of politics it is considered perfectly proper to vote against a candidate because of the political platform of his party. By the same token we feel that it is perfectly proper to vote against a man because of the political platform of his church. The Roman Catholic church is the only church in America that has a political creed as well as a religious creed.

Now let us look at the political creed of the Roman Catholic church. You will find it, not in what some American bishop or archbishop may have said for American consumption, but you will find it in the official deliverance of the church and of the infallible popes.

Here is an official deliverance of Pope Boniface VIII: "In her (the Roman Catholic church) are two swords, the spiritual sword and the temporal sword. Both are in the power of the church. The latter is to be used for the church, and the former by the church; the former by the hand of the priest, the latter by the hand of princes and kings, but at the nod and sufferance of the priest. The one sword must of necessity be subject to the other, and the temporal authority to the spiritual."

Some one may answer that this deliverance was made a long time ago. But remember that it was made by the Pope for whom the Roman Catholic church claims infallibility. The above statement has never been repudiated by the Roman Catholic church and cannot be repudiated as long as they hold to the doctrine of papal infallibility.

But let us come to something a little more modern. In 1885 Pope Leo XIII officially declared: "Over the mighty multitude of mankind, God has set rulers with power to govern, and He has willed that one of them (the Pope) should be head of all." That statement is so clear that it needs no comment. The Pope claims to be the head over the President of the United States, and Protestants fear that he would be if the President were a Roman Catholic.

The above doctrines concerning Church and State are being taught to Roman Catholics and their children all over America today. In 1926 Cardinal John Joseph Movey published a book entitled *Manual of Christian Doctrine*. This book is used especially for the instruction of Roman Catholic children. Although it was published less than a year ago, it has already run through forty-eight editions. Here are some of the questions and answers from that book: "What more should the State do than respect the rights and liberty of the (Roman Catholic) Church? The State should also aid, protect and defend the Church."

"What then is the principal obligation of heads of states? Their principal obligation is to practice the Catholic religion and as they are in power to protect and defend it." "Has the State the right to proscribe schism or heresy?" "Yes, it has the right to do so, both for the good of the nation and for the good of the faithful

themselves; for religious unity is the principal foundation of social unity." Please remember that all other religious denominations are guilty of schism and heresy according to Roman Catholics.

"What name is given to the doctrine that the State has neither the right nor the duty to be united to the (Roman Catholic) Church?" "This is liberalism; it is founded principally on the fact that modern society rests on liberty of conscience and of worship and on liberty of speech and the press." "Why is liberalism to be condemned?" "Because it denies all subordination of the State to the (Roman Catholic) Church."

These are some of the doctrines that are being taught to the children of Roman Catholics all over America today. Nothing could be more foreign to the Constitution of the United States and to American ideals. They are not religious teachings, but political teachings.

Ramsey, N. J.,
April 16, 1928.

"Moody Monthly,
153 Institute Pl.,
Chicago, Ill.

Dear Friends:

We have just formed a Women's Bible Class in our Sunday School, the First Presbyterian Church of Ramsey. Our teacher mentioned the need of a purely spiritual magazine. I told her about Moody Monthly. Would you kindly send her a sample copy?

Concerning the Moody Monthly, let me say that I find it one of the most spiritual magazines I have had occasion to read in quite a number of years. It fills a long felt need of close-to-God reading outside the Bible, and your wonderful articles have helped me so much. Many of us in the Bible Class feel that we have a home paper in the Moody Monthly.

Looking forward to next month's issue of the magazine with pleasure, I remain,

Sincerely,
Miss G. M."

YOUR Bible Class can also greatly profit by using the MOODY MONTHLY. We shall be pleased to send a sample copy to each member.

SPECIAL RATES to Sunday-school groups. How many in your class?

Capital Punishment

By Rev. Walter F. McMillin, D.D., in *Serving and Waiting* (Abridged)

FOR sixteen hundred and fifty-six years of the world's history capital punishment was forbidden by God, that is, from Adam to Noah. For Cain, the first murderer, feeling evidently that the proper punishment for his crime would be execution, said to God, "Every one that findeth me shall kill me" (Gen. 4:14). To whom God replied, "Whosoever slayeth Cain, vengeance shall be taken on him."

We hear of only other murderer during that age, and that was at the close of the period. It was Lamech (Gen. 4:23), and we find him boasting that he would take seven-fold vengeance upon any one who should attempt to punish him for his crime. Lamech, also, must have felt that his contemporaries would consider that the murder he had committed was worthy of death. But if capital punishment was prohibited in the antediluvian world, it can be said to be due to nothing but the grace of God.

The Flood Changed Things

After the flood, however, there was an entirely different view of the matter expressed by God. In connection with the covenant made with Noah, the death penalty was clearly commanded. The terms of that covenant are as follows:

1. God will never again curse the ground on account of the sinfulness of man (as had been His custom before).
2. God will never interrupt the regular succession of seasons (as He had evidently done before).
3. God will never again destroy the earth's inhabitants with a flood.
4. Will put the fear of man in the hearts of the beasts (which had not been there before).
5. Will permit man to eat animal as well as vegetable food.
6. Will set the rainbow in the cloud as a sign of this covenant.
7. Will require capital punishment for murder (Gen. 8:21-9:17).

It is evident that the human race has been living under this covenant from that day to this. For there has never been a flood of such proportions and destructiveness as that one; nor has the fertility of the soil ever depended upon the moral character of the race; nor have the seasons ever been interrupted, except in the most infinitesimal manner. But, on the other hand, man is master of the beasts; eats animal food; and sees the rainbow in the cloud.

Is the Seventh Article an Exception?

But what about the seventh article in this covenant? What about capital punishment? Is it not reasonable to suppose that if we are experiencing the blessings and privileges of the other six articles, we should also be living under the require-

ments of the seventh? The same God who entered into a covenant not to visit the earth with another flood said, and in the same connection, and to the same people, "A murderer shall be executed."

What have we therefore found? We have found that God instituted capital punishment, that the crime in connection with which it is to be administered is murder, and that God requires the perpetuity of the institution.

Who Is the Executioner?

But this is not all. We have a right to ask, Who is to exercise this solemn function? Is Thomas a' Becket to be slain because Henry II shouts: "Will no one deliver me from this insolent priest?" Is a wounded gladiator to be condemned to die because Caligula turns his thumbs down? Who is to administer the extreme penalty?

There are Scriptures which answer this question as clearly as the breezes answer the call of the morn.

Look at 1 Peter 2:13, 14. There it is said that kings, and governors "are sent by him (that is, God) for the punishment of evildoers, and for the praise of them that do well." Here is clearly outlined the genius of civil government.

(1) Rulers and government officials are given of God. As it is corroborated in Romans 13: 1: "The powers that be are ordained of God." The same God who gave the institution of capital punishment gave the rulers and governors to frame the policies of states.

(2) These governments are sent for the punishment of evildoers. To them are assigned the duties of visiting penalties upon deserving individuals. In Romans 13: 4 it is said: "He beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil."

(3) They are to punish evildoers by the use of an instrument which is always associated in the Bible with death, that is, "the sword."

(4) We also learn from these passages that the object of punishment is not for the correction of the criminal, but for the satisfaction of justice. Kings, the governors are sent, not for the training, instruction, or benefit, but for the *punishment* of evildoers.

(5) We are therefore told in no uncertain language that it is the state, the organized government, which has the right, privilege, and power to deal out fitting punishment for crime. And from the Noachic covenant we are told that the punishment for one crime is death, that is, *murder*.

So the conclusion of our study is this: Murder is to be punished by the death of the murderer.

The instrument to whom is given the prerogatives of capital punishment is the organized state.

TOO BUSY

"Too busy to pray," I hear people say,
Too busy to do what is right;
Too busy to study God's Word and obey,
Too busy to walk in its light.
Too busy receiving to have time to give
To others in need and distress;
Too busy to bother how they should live,
And saying, "My soul, take thy rest."

Too busy to thank the Giver of all,
For blessings so richly bestowed,
Too busy to list to His kind loving call,
The burden of sin to unload.
Too busy to go to the house of the Lord,
And list to His messages sweet,
Too busy to serve Him at home or abroad,
Or the songs of His praise to repeat.

Too busy in seeking earth's pleasures so
vain,
To find sweetest joy in God's love;
Too busy in seeking its treasures and gain,
To lay any treasures above.
The devil keeps people too busy today,
To think of the home of the soul,
And where they'll be when time here flees
away,
And the years of eternity roll.

Too busy to think how the dear Saviour
died,
To save and redeem them from sin,
That they all their sins in His blood may
hide,
And be filled with the Spirit within.
Too busy to think of the heav'nly home,
He's gone in His love to prepare,
Too busy to think of the loved ones gone
on,
And their greetings they some day
should share.

Too busy to think of the horrors of hell,
And that now is the time to escape,
Too busy in trying to think all is well,
And so with Christ rejectors wait,
Too busy to know that death may be near,
Oh! What if they tarry too late;
And soon at the judgment of God may ap-
pear,
And hear then that hell is their fate.

Oh God! Stir the hearts of this "Too
Busy" race,
That they may take time to prepare,
To meet with their Saviour, thro' His
saving grace,
And the glories of heaven to share,
For soon will the time of salvation be
o'er;
Oh, prepare for the soul's destiny!
We stand on the brink of eternity's shore,
Where "Too Busy" none will e'er be.
—By Mrs. Ida Cornett, South Chicago, Ill.

Notice! Change of Address

In sending notice of change of address give both old and new addresses and at least twenty days before the first of the month.

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June, 1928

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Missionary Department

William H. Hockman

A CHALLENGE FROM SOVIET RUSSIA

Evangelical Christians in Russia, united in the organization known as the All-Russian Evangelical Christian Union, of which the Rev. I. S. Prokhanoff is president, have obtained from the Russian Soviet Government the first permit to print Bibles in the language of the people. Foreign missionaries and foreign printed Bibles are not admitted to the country.

Plates for printing Bibles in the Russian language have been furnished by the American Bible Society, and Bibles and New Testaments are now being printed in Russian as fast as money for this purpose can be obtained. The demand is great, as Bibles are scarce in this large country. There are communities with but one Bible to a hundred families. In the United States last year over four million Bibles were sold. In Russia, without Bibles for many years, and with a much greater population, only 25,000 copies were available, because of lack of money to print them.

On account of war, revolution and famine, the peasants and laboring people are very poor, millions of them being out of work and thousands dying from starvation. But they are hungry for the Word of God. Frequently people walk as far as twenty miles, with bare feet and scanty clothing, to attend evangelical Christian worship. Many have walked forty miles to obtain a single copy of the Bible. In ten years, since the World War, evangelical Christians have increased in number tenfold. Although rich in faith, they are exceedingly poor in purse.

The Soviet Government, which officially recognizes no religion and no God, has given to the All-Russian Evangelical Christian Union a very fine piece of land in the heart of Leningrad, on which to erect a Bible training institution, provided a large building is erected in a specified time. The Christian Union has already established a training school for teachers, missionaries and preachers, with a capacity for seventy-five students, but there is a waiting list of more than six hundred.

From American Christians \$300,000 is needed before January, 1930, to erect a Bible institute upon the land given by the Soviet Government, and to print and distribute the Word of God in Russia. Surely American Christians have as much faith in their religion and their God as has the Soviet Government!

SPIRITUAL HUNGER IN RUSSIA AND POLAND

From the *European Harvest Field*: "A question frequently asked by earnest Christians is whether the reports of a great awakening among the Jews of Russia and Poland are really true. Those of us who have been there and have seen with our own eyes what God is actually doing, feel like urging all such inquirers to investigate the situation for themselves. Every impartial observer bears testimony and con-

firmation of reports that God's time to favor Zion is at hand.

Admission by Ticket Only

"While missionaries and supporters of Jewish work in America often bemoan the fact that there seems to be a lack of interest in the gospel message, certainly such is not the case in Poland and Russia. It seems strange and almost unbelievable to read the report that one of the three Jewish missions in Warsaw is frequently so overcrowded that visitors are admitted by ticket only. Another mission hall keeps special watch at the gate and admits only as many as can crowd into the gospel hall. They have been obliged to change the popular and most suitable hour of gathering to a time less convenient for visitors, in order to avoid literally overcrowded conditions and secure a more select audience of earnest seekers after the truth. It has frequently happened when meetings took place at the regular hour that the place was so crowded that there was no standing room, not even from the pulpit down through the aisle and on through the hallway to the outside staircase. The same condition is found in other cities and smaller towns in Poland, where special gospel meetings are conducted among the Jews. One would hardly think it possible to believe that young Jewish radicals and communists thought it worthwhile to pay their railroad fare and bring their lunches in order to spend the entire day among despised missionaries. It is not unusual to see a goodly number of earnest Jewish inquirers coming from Warsaw to Radost, the missionary headquarters, a distance of twelve miles, to attend the meetings, many of them traveling on foot.

Wears Out New Testament

"David Liebhaver, a working man, was groping for light and seeking to adjust intricate problems of labor and capital, as well as racial questions. He is a type of an increasing class of young Jews in Poland—intellectual, radical, nationalistic—and yet with a philosophical interest in spiritual truths and metaphysics. He had attended other missions besides ours, and studied the New Testament until he wore out a Hebrew copy. He discussed privately and debated publicly with the missionaries. He was charmed by the life of the Ukrainian brethren and the American workers, and was finally led to the Lord by one of our Ukrainian students, a peasant and shoemaker. He studied in a personal research, laboratory way and made good progress in the Word of God and also in the English language. Through the kindness of Christian friends in America he was enabled to come to this country, and has entered the Moody Bible Institute."

A KEY TO HOMES AND HEARTS

The importance of dispensary work on pioneer mission fields and its high value

as a means of overcoming prejudice and opening doors, is well set forth in an article found in the *Egypt General Mission News*, from which we quote the following:

"We are not here for medical work, but we are here because, being Christians, we cannot but seek to relieve the suffering," was the remark made to me a short time ago. So I believe you too would enter into full sympathy with dispensary work, could your eye behold the sights we see.

"Some of our dispensary buildings stand as memorials to loved ones now in glory; others are poor premises with no water supply and makeshift equipment. Some are under the supervision of qualified doctors and nurses; others carried on by those with no earthly diplomas, but whom God has wonderfully equipped and used. Where no building exists for dispensary purposes a way has been found to help the suffering by means of a motorcycle side-car whose locker is stored with simple remedies to be used as occasion demands.

"On one occasion a visit was paid to a bigoted sheik, when it was doubtful if the gospel would get a hearing, but the man's heart was softened as his nineteen-year-old son had had a bad thumb treated. This gave the sheik confidence to have his own ear treated, and after that he could not be so ungracious as to be inattentive to the message from the Book. So whether it be a poisoned finger, a tooth to be extracted or eye-drops to be administered, the sufferer is generally so grateful that he will at least taste, if not swallow, the medicine for his soul.

"In a certain town where we have recently opened a new dispensary, the town crier was sent around to keep the people away from us. The sheiks banded together and came as a deputation to frighten the people and stop the work. The local doctor, a Copt, also made it his business to try to get us into trouble with the Government. He protested against our using a stethoscope, which was illegal inasmuch as we were not registered physicians. Despite all this, the women came over the roofs and sneaked in late, till the numbers ran into three figures. They knew we loved them and were not here to make money.

"But far more cheering to the missionary than numbers is the interest shown in the gospel message. 'Can I really pray with the baby on my lap?' asks one inquirer. 'Is there no Word of God for us?' says a late comer. 'Please show my mother the picture I saw the last time I was here,' is the request of a former patient. One woman and her daughter attend the dispensary just to listen to the message, and they now come regularly to the Sunday meeting service in spite of the jeers of their neighbors. Some of the patients, after having received treatment, go to their neighbors to pass on the message.

"The dispensary, however, brings us into touch with sicknesses little known in the homelands; evil spirit possession, superstition, suffering due to the ignorance of child mothers, bilharzia and anaemia. Picture a room with anywhere from thirty to one hundred women gathered listening quietly and interestedly to the message. But when the speaker mentions 'the blood of Jesus Christ, his Son,' there is a movement, and

Moody Bible Institute Monthly

all eyes are turned in the direction of a woman possessed by an evil spirit, who causes such commotion that the meeting seems spoiled for that day at least. A baby hung with numberless charms, whom you are told is a girl, but by use of a masculine pronoun you discover to be a boy, is brought by a distracted mother. She tells you a long story of the illness being due to somebody casting the evil eye upon her son but with only half an eye you can tell the sickness is due to lack of soap and water, bad feeding and improper care.

"To work in a dispensary in Egypt you need Christ's love, infinite patience, and a body whose nerves can stand the strain of constantly seeing the unlovely, the uncared for and the unwanted, and yet being able to do so little. And yet that little, owned and blessed of God, can be made mighty as the missionary learns to wield the wonderful weapon of prayer."

MISSIONARIES AND GUNBOATS

Ever and anon this caption reappears in the public press, with the time-worn comments and observations, sometimes true to facts, sometimes otherwise—more frequently otherwise. There seems to be a lurking predilection with some space writers to coupling missionaries and gunboats together, or at least insinuating that there is some possible, if not actual, relationship.

The Suggestion and Inference

Uninformed readers are led to think that missionaries are accustomed to seek the armed support of their home Governments as an adjunct of religious propaganda, a sort of mild imitation of medieval tactics. We are frequently told that while missionaries may make a considerable show of "taking their lives into their own hands," they nevertheless are glad to avail themselves of the protection and deliverance of naval guns and a landing party when threatened by serious danger or violence; that gunboats have been placed at strategic points in response to the urgings of missionary societies, and that the success of missionary operations depends upon having some such material backing.

China is the favorite haunt of this particular species of armed craft, larger ones congregating in the coastal harbors, and smaller ones penetrating and patrolling the inland waterways, frequently being found as far as 1500 miles from the coast. Almost every reference to these numerous fighting ships by a certain class of publicity agents throws out the insinuation that all this show of force is at the request of, and for the benefit of, the Christian missionaries.

The Facts in the Case

Anyone familiar with the mere A B C of past history and recent conditions in the Orient knows quite well the why and wherefore of the gunboats. The explanation is to be found not in connection with Christian evangelism, but in the realm of Western political and commercial expansion with its dominating policy of subjugation and exploitation. Throughout the Orient, particularly in China, a well elaborated system of consular representation has been developed by all the major powers. There is keen competition as to who

can secure the greatest influence and advantage in areas rich with possibilities of trade development. Were these consular representatives located with a view to promoting or protecting the Christian church? Far from it. Missionaries and missionary affairs were negligible quantities. Their chief function was to facilitate the aggressive programs of Big Business, as typified by such concerns as Standard Oil Company, British and American Tobacco Company, Singer Sewing Machine Company, Asiatic Petroleum Company, and a thousand and one other similar enterprises large and small.

Enters the Gunboat

Now it is easy to understand how the political and commercial envoy could frequently drive a better bargain if only he had at his disposal some visible concrete token of the authority and power of the great nation which he represented. This token was conveniently supplied in the form of gunboats, large or small, many or few, according to the peculiar exigencies of each community, and the facilities for navigation. In a medieval country like China a single modern gunboat would constitute a very powerful argument in negotiating for special rights and privileges, and would likewise constitute a very powerful factor in the protection of these same rights.

As Viewed by Missionaries

To say that these war craft, whether along the coast or in the inland waters of China, have always been a source of vexation and embarrassment to the missionary body, is putting it mildly. Even on occasions of a passing gunboat visit to an inland city the missionary resident has often had abundant reasons for regret, while on occasions of prolonged stays the situation has usually become most embarrassing. The very presence of a very highly efficient killing machine flying the emblem of his native land was embarrassing in itself; but the conduct of the sailors and marines ashore was frequently enough to cause him to hide his face in shame. Fortunate has been the missionary who has lived and labored in some out-of-the-way corner where consular representatives were unknown and where gunboats could never come.

What of Pioneer Days?

In all the lands the pioneer work has been carried on, with initial difficulties and prejudices overcome, and foundations for successful Christian development laid, before the consuls and captains have appeared on the scene. The record of early missionary endeavor in every land is full of heroism and fortitude, dangers calmly met and losses cheerfully borne. Wonderful deliverances are also recorded and wonderful victories won through faith and prayer. But in recent times of unrest and danger, consuls and gunboat captains have usually assumed and asserted no little authority, frequently compelling missionaries to leave their posts and take shelter under their protecting wings. All of this has only complicated difficulties and greatly increased the missionary's embarrassment.

Most missionaries have heaved many a sigh and wished that political agents had never come and that all the gunboats were over the moon.

TEACH WHAT YOU LIKE, BUT SUPPRESS THE TRUTH!

Reports from various fields indicate a growing opposition to Christian evangelism among the children and youth, and to institutional work that seeks to give systematic Bible instruction and build up strong Christian character. The opposition is particularly directed against the teaching of the Word of God to the youth.

In China, for instance, regulations have been devised that make the teaching of Christian truth impossible if missionary institutions wish to secure Government registration and recognition. A considerable number of schools, staffed by liberalistic missionaries, have agreed to eliminate the Bible and teach only secular subjects. Many such institutions had already virtually eliminated the Book, or at least nullified it by modernistic treatment. We are happy to record that there are still the seven thousand who have not bowed the knee to Baal, and have squarely met the issue by laying renewed emphasis upon the Book and rejecting the prestige and advantages accruing from Government recognition.

The Situation in Persia

We quote herewith from a missionary in Persia, Rev. B. S. Gifford, who speaks of similar handicaps being imposed upon Christian educational work in that land:

"There are some rays of inspiring hope ahead. We have another conference on education in Teheran in the early summer, and it is our hope that this will see some clearing up of difficult matters. It seems



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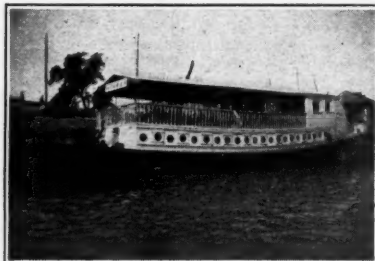
to me that one fact has to be intelligently faced; we shall never have the old freedom again in our mission work here in Persia, that is, we cannot hope for such freedom for a long time, in fact, until there is firmly established here in Persia real religious freedom. Some time this too shall come, but it is a long way off. We must decide to keep the cause of Christ alive here in terms of service and tactful evangelism under hampering conditions, or abandon the field.

"The main question we have to face now is whether we shall allow Moslem students to attend our schools and not require them to take courses in Bible and the Christian religion. If we do thus allow them, we are still free to teach these courses to non-Moslems, and our schools will be allowed to go on; provided, of course, we accept the authority of the Ministry of Education with reference to our curricula and programs. But it seems that if we are unwilling to release Moslem students from such studies we shall find our mission schools closed, not only for Moslems but for Christian students also."

THE GOSPEL AFLOAT IN SOUTH CHINA

In South China, particularly in the region of Canton, the visitor is astounded to discover that an enormous population is actually housed on floating flats—boats specially constructed for permanent residence, anchored near shore in the numerous waterways that abound in that section. Along broad canals or in favored bays frequently may be found hundreds of such boats massed together like a floating village. Over-crowded population, straightened economic conditions, and perhaps a tendency to irregular or irresponsible living, account for this unusual phenomenon. Life under such conditions produces a poor type of citizenry, as the children are denied

the advantages common to a normal community, and grow up with limitations and tendencies not dissimilar to those that characterize the roaming gypsy groups still to be found in some of the western lands.



The "New Morning Star," latest Gospel Boat of the South China Boat Mission.

The large boat population of South China, with numbers extending into seven figures, in reality constitutes a social group by themselves, with their own peculiar traditions and customs, and are held in considerable contempt by the land dwellers. Up to the time of the Revolution they were officially prohibited from enjoying the higher privileges of citizenship, such as receiving scholastic degrees or holding public office, and were forbidden intermarrying with the land dwellers.

Nearly twenty years ago a special mission was organized to carry the gospel to these needy neglected folk. As many of the women and girls never go ashore, evangelistic work must of necessity be done in such a manner as to reach them just where they are.

The South China Boat Mission, founded by Miss Florence Drew, of Chicago, has done a wonderful work, of which any society might justly be proud. The hand of

the Lord has been with them in a signal way through the years, as is seen by the increase of staff, number of mission boats, and harvest of souls. The society now operates a total of eleven specially equipped boats, upon which all the usual ministries of aggressive evangelism are carried on. Preaching, teaching, medical work, and activities incident to organized church life, are all accommodated on these interesting craft.

From a recent letter of Miss Drew we quote the following paragraph:

"It is being proved by the way people flock to our gospel boat that they desire to hear the gospel and know what it is. No doubt all the propaganda against the gospel has aroused the curiosity of many, but aside from that there are some who seem to be vitally interested. We praise God for the joy that there is in proclaiming the wonderful full and free salvation that is in Christ Jesus. A large boat like this, with a good seating capacity (we can easily accommodate 150), is a new thing in these parts, and it attracts much attention. They come in such crowds that we cannot begin to seat them all, and at times there are so many standing around the pulpit that the one who is speaking can scarcely be seen, and the aisles and every bit of space is filled. The Lord is enabling us to give them a straight, simple, clear presentation of the gospel, and if they turn from it the condemnation must rest on them. We feel that there needs to be real travail of soul for these people that they might be delivered from Satan's power, for they are Satan's slaves, bound by the chains of superstition, lust and greed. I wish there were some in the homeland who would just take it upon them to pray definitely for these captive souls, that Christ may set them free. A few nights ago two men confessed that they were gamblers and opium smokers, and said they longed to be free from these things. We told them that Christ was able to deliver and He alone, but they hesitated about committing themselves to Him."

Look at that man Paul. Men called him a madman. I wish we had a lot of that kind of madness now. Some one has said, "If he was mad, he had a good keeper on the way, and a fine asylum at the end of the route." He could afford to be mad; he was a man that turned the world upside down—it was wrong side up before. There was a man who consecrated his life to God. He had one motto: "This one thing I do." He hadn't forty aims; if he had, you would never have heard of him. He threw his whole life into one channel. "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—D. L. Moody.

Premillennarianism is a product of the doctrine of verbal inspiration.

If the doctrine of verbal inspiration be true, premillennarianism is true (Rev. 20). —Prof. Edgar S. Brightman.

Moody Bible Institute Monthly

ARE YOU AWARE

That just across the Canadian border in Western Canada there ARE 145,000 children in the Rural Schools of Manitoba, half of whom are outside the reach of any Church or Sunday School and 1100 School Districts in Saskatchewan WITHOUT any Gospel Ministry and THOUSANDS of immigrants pouring into this Canadian West every year—UNEVANGELIZED?

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Our Monthly Potpourri

Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the reader of the *Monthly* which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond of connection."

A MILLION GOSPEL TRACTS DISTRIBUTED

The thirty-fourth annual report of the Bible Institute Colportage Association of Chicago indicates that it has distributed 524,686 books and booklets, 315,903 Scripture portions, and 1,144,483 gospel tracts. This Christian literature was not only sent to all parts of the United States and Canada, but also to many foreign countries, especially to India, Philippine Islands, Latin American, and Africa.

Much of the literature of the Colportage Association reaches the neglected classes who are outside the ministry of the church. Through contributions of Christian people a goodly part of this soul-saving literature was sent free to 1,229 penal institutions, 461 hospitals and sanatoria, 512 mountain schools, enrolling 30,000 pupils, and 163 pioneer schools in the rural districts of the West. Among others reached in this way are the seamen, sailors, soldiers, miners, lumbermen, and flood refugees.

WORSHIP THAT INSPIRES

Has the reader ever sat with collapsed lungs in a church and felt within the drag of his unresponsive spirit even while the faithful blended their voices in worship through the measures of some old hymn? And has he perhaps at some other time found that that same hymn or a similar hymn had in it strange power to raise his chest, fill his lungs, cheer his heart, and send his spirit along questing after God?

Many things may have conspired to make the difference. But the one essential thing was that the spiritual level of the group in which his soul expanded was the fruit of a realizing sense on their part of the insufficiency of the world and its good, and of the burden of the world and its sin and sorrow and lack. Through such a sense of need and only through such a sense of need, were they able to pursue in power unto soul-satisfaction their quest after God. How our day, enamored of science and material fact, needs soul-eyes to see and soul capacity to appropriate unseen spiritual reality!

We may well, if there is occasion to do it, put back the public worship of the church of God into the place of centrality, where the Lord intended it to be. Better music, more reverence, less trust in the gimmicks or organization. Less trust in the energy of the flesh. Less trust in the wisdom of the brain. Full and complete trust in the immanence and the power and the love and the blessing of our God.—*Western Recorder*.

HONOR THE MUSICAL COMPOSERS

There are few men who have done more for the worship of the church and who are known less by the worshipers than the

men and the women who have given the songs of the church their musical setting. There are doubtless a lot of choice hymns that are rarely sung because they have never found a mate or helpmeet in appropriate music. Certainly there are a lot of spiritual songs, even mediocre hymns that owe not a little of their universal acceptance to the fact that they are set to noble music.

Song writers and singers are helpless without musical composers. A hymn implies music. Happy the hymn that early finds its mate. How many of us have ever paused to remember to what extent the service of song has been enriched by George C. Stebbins, James McGranahan, Charles H. Gabriel, Robert H. Wilson, William H. Doane, J. B. Herbert, Ira D. Sankey, Laura A. Tate, D. B. Towner, John B. Dykes, A. B. Morton, P. P. Bliss, William J. Kirkpatrick, Arthur Sullivan, J. H. Fillmore, William B. Bradbury, P. P. Billhorn, A. R. Gaul, Lowell Mason, and countless others whose musical compositions cover the pages of our song books.

We build monuments to unknown soldiers, pay tribute to unknown missionaries, give thanks for unknown friends, and sing the praise of unknown workers in the church. These lines are written in appreciation of the unknown writers of song and composers of music. Because of them, "praise waits for thee in Zion."—*United Presbyterian*.

FRONT SEAT ARGUMENTS

When you go to church take a seat well up in front. It will be a help to you and to the preacher. You will help the preacher by hiding the empty seats back of you. How chilling to the preacher to have his words first strike on empty seats!

If you are up in front, you will not have to help care for every baby that may act a little out of the way. You will not have to decide whether the hats are of the shade to match the dress; and, while doing this, wake up all at once and say, "What is the preacher trying to make out?"

I went to hear D. L. Moody. I was so near him I could catch every snap of his eye and caught the full force of every gesture. Some time after I went with a friend and sat in the middle of the room—it did not seem like the same man. I heard a young missionary who was born in Africa. Every move she made was a perfect gesture, even to every expression of the eye. If I had been in the backslider's seat, much of it would not have been caught.

Take a front seat and see if you do not feel you are hearing a new preacher. I know one person who is always saying we had a good sermon today, and she insists on sitting near the front.

If you sit in front and get real help,

you will not feel you have to go home and pour out all your criticism before your family, and that may be a great rest to them. Be a helper. Sit up in front!—J. W. Tamblin, in the *Free Methodist*.

DOES THE CHURCH FEAR SCIENTIFIC RESEARCH?

We cannot trust implicitly the pages even of our leading journals, though the paper itself may be guided by principles of truth and impartial exposition, for an individual reporter may misinterpret the address which he is appointed to pass on to the reading public. Dr. W. W. Rockwell, of Union Theological Seminary, is reported recently as saying: "The church must allow room for unrestricted scientific research. There must be room for whatever light the study of anthropology or other sciences may throw on religion." Now all this is said as if the church were trying to erect barriers against the advances of learning and hopes yet to prove to some obscure minds that the world is flat. Young people who hear such declarations thank God that they are not as other men, and do not belong to a clan of mediaevals. Why mislead the youth of the land by pretending to defend them against the prison house of obscurantists, when no such place of mental detention exists in any great evangelical church?

The church does not stand in the path of progress. She is the leader, and has been through the long centuries. What, then, is it that the church opposes? Let it be well known that a great church like our own, and sister churches of the evangelical faith, are not opposed to any fact that science discovers and publishes. It is not the facts, but the fancies that the church has protested against, not the discoveries, but the interpretations and inferences, to which the church objects. If the earnest researches of sacrificing men investigate every fiber in man's anatomy, and yet fail to discover the human soul, must we be forced to acquiesce in the atheist's argument that man is simply a mass of atoms, arranged in orderly fashion, and that what the church calls the soul does not exist? The same argument would prove that man does not possess intelligence, since the anatomist does not locate this divine spark of human reason. Scientists turn the great glass on the heavens and do not register the outlines of God, and yet they must not expect us to adopt the inference that he does not exist, for the heaven of heavens cannot contain Him.

It is not the facts, but the illusions and false inferences that alarm the church. The great advances of science in one field should instruct and restrain the assumptions of science in another sphere. Men smiled at the amateurs in electricity and wireless, but now we live in a world of such discovered mystery that we marvel at the daily experiences of life. These mysteries of the electric and the ether are but symbols. We stand in awe of them, but we object to those who infer that these are the ultimate realities. Beyond them, and possibly akin to them, is the human spirit; and beyond that and solemnly akin to that is the great eternal Spirit, whom Christ has revealed to man as the Heavenly Father.—*The Presbyterian*.

SCIENCE VS. RELIGION

Scientists with great boast are continually telling the theologian to keep off the grass of science. No theologian is at all capable in the scientific field. We refuse to accept the libel for we know a score of great names of those who made large contributions to science and discovery.

But it is a wise word that Boreham gives to the scientists when he pays them back in their own coin and bids them keep off the theological grass.

Boreham says what ought to have been said long ago, that the conclusions of eminent scientists and celebrated philosophers are not to be taken for granted regarding faith and the Scriptures. Scientists and philosophers are second-class passengers and must be kept on their own

side of the barrier. "They are not authorities in the Christian faith."

When a great scientist expresses an opinion on some religious subject it is hailed as a message from God. Why should we glory in such opinions? Why be anxious to parade what the philosopher says about God or Christ or the life beyond the grave? Because these men can scan the starry sky, or unseal the secrets of the strata, does it necessarily follow that they see the Son in all His beauty and glory? Whether the scientists believe or not, we must believe and we do believe. The testimony of the "scholar" does not necessarily weaken or strengthen our hold on God. What Boreham says, we reiterate, "In matters of faith these men are only second-class passengers."

To the great matters of our faith, science as science must ever remain a total stranger. There are many scientists who enter into these great truths, but they come by the avenue of faith and not by science. Man left to himself, no matter how scientific, can never come into the truth concerning life, regeneration and the kindred themes. These are revealed truths, not discovered. It is not by searching that man finds God, but by believing. Science as such never introduced one soul to the Saviour, but the Saviour has sought and found many a scientist after his painful and unavailing search for truth and light.

Man's greatest discovery, if such it can be called, was that he was a sinner, and that Jesus Christ came to save. This is what Sir James Simpson, the scientist, told Rev. John Morgan. Lord Kelvin told a student that this same discovery was the most valuable in his life.

The Christian religion is the world's greatest science, but no science can ever become a saving religion.—*Tabernacle Tidings*.

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BIBLES IN HOTELS

At a special service on Easter Sunday afternoon in the lobby of the new Hotel Lincoln, New York, 1,375 Bibles presented to the hotel by the New York Bible Society were dedicated. Mr. John C. West, president of the Society, presented the Bibles to Mr. James T. Clyde, the manager of the hotel, who replied with a few chosen words of appreciation. The service was impressive. Rev. Walter M. Turnbull, D.D., pastor of the Gospel Tabernacle, gave a spiritual message. Mr. Samuel B. Van Buren, president of the New York State Gideons, offered prayer and spoke for a few minutes. Through the service the emphasis was placed upon the value of the Bible in the hotel room.

HOW IS GREATNESS MEASURED?

Each year there is published a volume known as *Who's Who in America*. It is supposed to contain sketches of only those men and women who have achieved something for the good of humanity and who in this respect stand above the many millions whose names do not appear on its pages. It is said that no one has ever been able to get into this list of great men and women through money or influence.

We do not know upon what basis decisions for admission are made, but the latest issue of this publication raises at least one interesting question. The Unitarian church is not by any means one of the largest religious denominations of this country. There are at least six denominations that have far larger membership than the Unitarians, some of them many times more. Yet the Unitarians lead all of the denominations in the number of ministers whose names appear on its pages. There are 1,185 of them found there. We wonder how the few other ministers of that church came to be left out.

Can any one tell why the many thousands of ministers in the Methodist, the Baptist, the Presbyterian, the Lutheran, or the Episcopal church furnish so small a proportion of their number for *Who's Who* recognition? We believe that the ministers

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of these churches, by any fair estimate of their worth, will show achievements that will compare favorably, not only with the Unitarian ministers, but with any other class of people in this country.

At any rate it is far better to have their names written in the Lamb's Book of Life than to have them in *Who's Who*.—*Presbyterian of the South*.

EDUCATION BY CONVERSATION

One of the useful habits which has lost much of its hold during the present generation is that of serious conversation. One cause of this is, of course, the multiplication of other means of entertainment. The radio, the movies, and the motor car take up the evening hours. Most of the conversation now held is on trivial and transient topics. For people to sit down together and talk seriously on worth-while questions is unusual. Yet this is the very best means of education. There are few people from whom something cannot be learned in an exchange of ideas, and it is of great value to expose one's own views to the test of discussion. Too great an inclination exists today to let others do our thinking for us and to take our opinions ready-made from the press and platform.

The most interesting conversationalists are not always by any means those who have had the best scholastic training. Experience is the most proficient schoolmaster and there are many men of limited education who in an exchange of ideas are found to have acquired a wisdom not learned in the schools. The most interesting conversationalist, day in and day out, the writer has ever encountered was a village cobbler who emigrated from Ireland as a boy, served as a Union soldier, and spent most of his life in an Indiana village. He had read widely and to good purpose and had a store of general information possessed by few men of greater distinction.

To cultivate the habit of conversation is to provide for one's self the best possible means of self-education. Like charity, this habit usually begins at home. Parents should encourage their children to talk over with them and with one another subjects of real significance. We all spend so much time chattering, "joshing," and gossiping, that the problems of greatest importance in every day life, in government and in society, receive little consideration. The lost art of conversation is one that should be revived.—*National Republic*.

LETTER WRITING EVANGELISM

We ought by all means to try to win men to Christ. Have you ever tried to approach men by letter? The writer has won scores to Christ by that method. A letter cannot take the place of the spoken word, nor ought it ever to be resorted to from cowardice. But often it is possible to plead with men by letter, when a personal conversation with them is impossible. The letter has a distinct advantage in that it can be read over and over again. It has a further advantage in that it eliminates distance. Hand-written letters are the best because they are recognized as personal and private, but even the dictated

letter is not to be despised. Dr. John Timothy Stone says: "Talking with a traveling man of New York city, he said: 'I never let a day end without dictating a letter to some personal friend about his soul's salvation.' And then he added quietly: 'I want to tell you this: All unconsciously to me, three stenographers in the last few years have been won to the Lord Jesus Christ, won through the letters I have dictated. In each case I did not know a single word I said was being taken to heart by them.'"—*Watchman-Examiner*.

THE PROTECTION OF INSURANCE

It is said that no fewer than 60,000,000 Americans hold some form of life insurance. The outstanding insurance was recently estimated at \$79,950,000,000 by the *New York Times*, and the time is declared to be not far distant when it will reach \$100,000,000,000. Total policies were issued in 1926 for \$16,400,000,000 but the net increase was about \$8,000,000,000 because of lapsed and expired policies.

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Quichua—Ecuador and Peru.
Jivaro—Ecuador (Oriente).
French—French Indo China.
German—Chile.
English—Philippine Islands, Shanghai, Jamaica, Palestine.
Yiddish—Palestine.
Hebrew—Palestine.
Arabic—Palestine Arabian Border, French West Africa.
Bambara—French West Africa.
Tenne—Sierra Leone.
Kisoti—Belgian Congo.
Marathi—Berar and Khandesh, India.
Gujarati—Gujarat, India.
Pushtu—Afghan Border.

In these fields or near by are many other tribes who have never heard. Will you help us tell them? Jesus said:

PRAY Matt. 9:38 **GIVE** Matt. 14:16 **GO** Mark 16:15
Luke 6:38

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RAPID GROWTH OF WEEK DAY CHURCH SCHOOLS

Week day religious education is growing so fast that it is difficult for church organizations to keep accurate statistics of it. Over a thousand Week Day Church Schools were organized last year in rural communities by Presbyterian representatives alone, and 25,000 children are receiving religious instruction in these schools. Some idea of the number of children who are going to week day religious schools in larger cities can be gathered from information issued this week by the Presbyterian Board of Christian Education, showing the number of pupils attending Week Day Church School classes in twelve cities as follows: Toledo, O., 6,000; Dayton, O., 13,000; Gary, Ind., 5,000; Calumet Region, Ind., 3,500; Kansas City, Kan., 12,000; Tulsa, Okla., 5,000; Wheeling, W. Va., 5,000; Rochester, N. Y., 3,300; Oak Park, Ill., 3,300; Portland, Ore., 3,500; Wichita, Kan., 5,000; Wilkesburg, Pa., 2,500.—*Boston Transcript*.

THE SIN OF RESTLESSNESS

Restlessness comes from unbelief. And unbelief is sin. Normal Christianity is restful. The abiding Christian is in the place of rest; he ceases to abide when he is restless. But rest need not mean inactivity. We can be intensely active and wholly restful at the same time. We cannot be effectively active except while we are resting. We are told that believers, made alive and raised from the dead, are seated in the heavens in Christ, because He is seated there today "at the right hand of the throne of God" (Eph. 2:4-6). Over and over again the position of our Lord as seated on the throne during this age of grace is reiterated in the New Testament. Our Lord said in His high-priestly prayer to the Father, "I have finished the work which thou gavest me to do" (John 17:4). His invitation to all who will trust Him is, "Come unto me, . . . and I will give you rest" (Matt. 11:28).

The normal Christian life is rightly called "the rest of faith." "For he that is entered into his rest, he also hath ceased from his own works, as God did from his" (Heb. 4:10)—and this does not mean "going to heaven," but is hid with the life of faith here on earth. Our "life is hid with Christ in God" (Col. 3:3), and Christ "is set on the right hand of the throne of the Majesty in the heavens" (Heb. 8:1). In this restfulness, this "peace of God, which passeth all understanding" (Phil. 4:

7), we can know the very omnipotence of dynamite-power of God in our lives as we are active in His service.—*Sunday School Times*.

A BLIND C. E. SOCIETY

A group of the young people at the State School for the Blind in Batavia, N. Y., have formed a Christian Endeavor Society. They hold regular meetings every Sunday evening. They have a blind pianist and violinist to accompany them in their singing. At a recent county union rally these blind Christian Endeavors presented a very fine musical program. They contribute liberally to the county work both in money and in co-operation.

THE SIN OF DEAD-LEVELNESS

The motor-machinist said: "You have locked your starter; you are on a dead center." He gave that auto a good shaking up, and lo, it was ready to go ahead as usual.

Have you in your church school some good folks who have "locked their starters," who have struck a dead center? Some mighty good folks are guilty of the sin of dead-levelness. Day after day they are supinely content to live along the lower reaches when they need to be shaken up and given a start toward the higher plateaus of Christian life and living. A sin not so vicious, of course, not a heinous one, just a hindering one. But it does hinder and hamper and smother righteous ambition.—*The Lookout*.

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CONTEMPT OF COURT

Two men were summoned by the court to appear as witnesses in a certain case. To both of them going meant considerable inconvenience. One of them began to make preparation to go to court according to orders. The other went on about his work. "I am not going to court," he said. "But what are you going to do about that summons?" asked the first. "Do?" Why, nothing at all. I shall pay no attention to it." Shortly after that he found himself under arrest charged with contempt of court. *He had done something, after all!*

--Mattie M. Boteler.

THE SEDUCTIVENESS OF SIN

Dr. Crafts, in *The Christian Herald*, tells of a man who while lying upon the grass noticed a little plant of sundew. Presently a tiny fly alighted upon it, and tasted one of the tempting glands which grow upon the sundew. Suddenly three crimson-tipped, finger-like hairs bent over and touched its wings with a sticky touch, which held it fast. The fly struggled in vain to get free, but the more it struggled the more hopelessly it became besmeared. It still, however, protruded its tongue, feasting as it was, being more and more firmly held by other hairs, or tentacles, as they are called. When the captive was entirely at the mercy of the plant, the edges of the leaf folded inwards, and looked like a closed fist. Two hours later the fly was an empty sucked skin, and the leaf was opening for another unwary visitor. *So we often do not realize the danger of sin until it holds us bound.*

THE HUMAN TOUCH

A visitor to a glass manufactory saw a man molding clay into the great pots which were to be used in shaping the glass. Noticing that all the molding was done by hand, he said to the workman, "Why do you not use a tool to aid you in shaping the clay?" The workman replied, "There is no tool that can do this work. We have tried different ones, but somehow it needs human touch."

There is much of the Lord's work that likewise "needs human touch." The Divine Hand would have been too glorious, too dazzling, too bright, if it had been reached out of heaven to help, to lift up and save, to wipe away tears, to heal heart wounds, to be laid in benediction on the children's heads; and therefore God took a human form, that with a human hand He might touch the sinful and the sorrowing. And now that Christ has gone away again into heaven He does not reach out of the skies that glorified hand to do His work of love in this world, but *He uses our common hands,—yours and mine,—sending us to do in His name the gentle things He would have done for his "little ones."*

WHAT DR. JOWETT LEARNED

In reviewing his first pastorate, which was at Newcastle, England, the late Dr. J. H. Jowett said: "I have learned this lesson, that sin is mighty, but God is mightier; I have learned that man is impotent himself; I have learned that no man need be regarded as beyond redemption; I have learned that for the ruined life there is restoration, a power, a peace, and a joy unspeakable; I have learned that the care and the misery of this church are in the homes where Christ is absent; I have learned that the happiest and most beautiful homes connected with this congregation are the homes of the redeemed. These are the lessons of my ministry. Upon the experience of these severe years of labor I declare with a glad and confident heart that *Jesus has power and willingness to redeem everybody.*"—*Southern Cross.*

A RESPONSIVE HEAVENLY FATHER

Prof. F. P. Gulliver says this of the Holly engine: "As we stood by the steam gauge, we observed constant and considerable changes in the amount of steam produced. As there was no cause in or about the engine itself, we asked for an explanation. 'That,' said the engineer, 'is done by the people in the city. As they open their faucets to draw water, the draft upon our fires is increased. As they close them it is diminished. The smallest child can change the movements of our engine according to his will. It was the design of its maker to adjust it so that it would respond perfectly to the needs of the people, be they great or small.' *How much more will God's heart respond to every prayer of His creatures!*"—*Sunday-School Journal.*

THE SHACKLES OF SIN

Some time ago the jailer in Davenport, Ia., was awakened at the midnight hour by the ringing of a bell. Upon going to the door he found that his callers were amateur theatrical men who were playing in Buffalo, Ia. One of the skits of the program in the show was that of placing a pair of handcuffs on one of the actors. By a trick device the key was to turn the lock supposedly, after which the handcuffed man, with the key removed, would extricate himself. In some way the key was broken in the lock as it was being removed by one of the attendants on the stage. The lock refused to loosen and it became necessary to go to the jailer for assistance in the removal of the bonds.

The break of sin's power begins when the sinner recognizes his condition and, like the prodigal, determines to arise and go to his Father. The first step in the change is for the will to turn from sin and turn toward Christ.—J. W. Ham.

HONESTY IN BELIEF

An infidel one day slipped into a side alley for shelter from a shower. A minister likewise stopped to shelter. Gazing upon the passing crowds, the infidel asked, "Sir, do you really believe that every one of these persons is going either to heaven or to hell?" The minister after pausing replied, "Yes, I do." "Then," said the infidel, "if I thought that, I could not sleep night or day."

The world naturally expects that if genuine in our belief we shall act. *Honesty demands that one who believes such solemn far-reaching truths will do something.*

LIGHT PROVIDED

The man came to read the gas meter. We had been cleaning the cellar and some pails were left on the steps. We warned him to be careful, and as he flashed on the lamp which he carried with him, he said: "We have to carry a lamp with us, for if not we could not see, coming into dark places out of the sunlight. Yesterday in all probability I would have been killed if I had failed to have my lamp with me. I entered a home which was undergoing repairs, and the people never thought to tell me that the cellar stairs had been removed. I was just putting my foot out to go down, when the lamp revealed my danger in time to save me from falling to the concrete floor below." *We are apt to meet many such dangers in our spiritual life, but God has provided us with a lamp. "Thy word is a lamp unto my feet, and a light unto my path."* This lamp will reveal to us the dangers that lie in our pathway.—*Young People.*

FOR HIS WORST ENEMY

During the Revolutionary War there was living in Pennsylvania a faithful preacher of the gospel named Peter Miller. Near him lived a man who was violently opposed to Miller, and openly abused both him and his followers. The man was found guilty of treason, and sentenced to death. No sooner was the sentence pronounced than Miller set out on foot to General Washington to intercede for the man's life. He was told that his prayer for his friend could not be granted. "My friend! He is not my friend," answered Peter Miller. "I have not a worse enemy living than that man." "What," said Washington, "you have walked sixty miles to save the life of your enemy? That, in my judgment, puts the matter in a different light. I will grant the pardon." The pardon was made out, and Miller at once proceeded on foot to the place, fifteen miles distant, where the execution was to take place. He arrived just as the man was being taken to the scaffold. The traitor, on seeing Miller in the crowd, exclaimed, "Why, there is old Peter Miller! He has come all the way from Ephrata to have his revenge gratified today by seeing me hanged." These words were scarcely spoken before Miller stepped forward, produced the pardon, and the life of his worst enemy was spared. *"When we were enemies we were reconciled to God by the death of his Son"* (Rom. 5:10). *"Christ died for the ungodly."*—H. B. M., in *Teacher's Quarterly.*

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent. Any book or pamphlet recommended in this department of the MONTHLY may be ordered from the Bible Institute Colportage Association, 822 N. La Salle St., Chicago.—Editors.

COMING OF ELIJAH

M. W., Marion Center, Pa.

Question: Will Elijah yet come? Matthew 17:10-13 (R. V.).

Answer: John the Baptist was the forerunner of Christ and hence was a typical fulfilment of the coming of Elijah; but the literal fulfilment belongs to the future, as Malachi 4:5, 6 clearly teaches. At that time Elijah shall "restore all things," according to the words of Christ.

ABOVE SINNING

A. F. M., Corona, Calif.

Question: After a person has been born again, can he sin?

Answer: Do you know of any such? Have you sinned in thought, word, or deed after you were born again? We are aware that some people make such a claim, but we do not know that others make it for them. Such belief is contrary to the teaching of Scripture and also contrary to experience. There is, however, one passage that may seem so to teach, namely, 1 John 3:6, 9. The meaning of this difficult passage is that to the extent in which we abide in Christ we do not sin (v. 6). The "new man" in Christ Jesus has no pleasure in sin. He does not willingly practice it. The new nature is antagonistic to sin. But there is still the "old man," or the old nature, which sometimes causes us to stumble (Rom. 7:20). Through Christ we may rise victoriously over every known sin, although never above the possibility of sinning.

WITH AND AGAINST CHRIST

M. M. H., Luray, Va.

Question: Please harmonize Christ's teachings in Matthew 12:30 and Mark 9:40.

Answer: At first glance these are contradictory statements. However, the two situations were quite different. When Christ said, "He that is not with me is against me," He was engaged in a fierce conflict with the Jewish leaders, who had charged Him with casting out demons by the power of Satan instead of by the power of the Spirit of God. Such a charge not only squarely placed those Pharisees against Christ, but also made them blasphemers against the Holy Spirit. But when Christ said, "He that is not against us is for us," He was rebuking his own disciples for having forbidden one to cast out demons in the name of the Master (v. 38) simply because he was not following them. Christ took the position that such a man was not likely to speak evil of Him, as the Pharisees had done. Since the man was successful in using the name of Christ, was he not already at heart a disciple, although not so known to John and the others?

LOOSING OF SATAN

M. J. M., Arlington, N. J.

Questions: (1) Why is Satan loosed at the end of the millenium to test the nations? (2) Will those persons who deny the virgin birth be held accountable to God?

Answers: (1) Apparently the nations have been doing fairly well during that period of unparalleled blessing and prosperity, but like those who lived in all preceding ages only the testing of Satan will reveal what they really are at heart. They, too, will have to choose between Christ and Satan. (2) It seems to us in the light of the clear teaching of Scripture upon this subject, which is accessible to them, they must be held accountable for denying the fact and thus sinning against the light.

BURNING THE TARES

F. S. J., Cripple Creek, Colo.

Question: What is the meaning "by binding and burning the tares" (Matt. 13:30)?

Answer: This is to occur at the end of the present, or church age (v. 40). The "tares" are the children of the evil one (v. 38), that is, of the Devil (v. 39). At the consummation of the age, when the Son of Man shall return and send forth the angels to execute judgment, taking out of His kingdom all things that offend (v. 41), then wicked men will be destroyed, as in the time of the flood. The element of destruction, however, will be fire instead of water.

AN INTENTIONAL OMISSION

A. B. C., Stockton, Calif.

Question: Why is the phrase, "he descended into hell," omitted from the Apostles' Creed, as given in *The Voice of Thanksgiving No. 4*?

Answer: The omission is not an error, but intentional. The creed as printed is copied from the Prayer Book of the Reformed Episcopal church, which is thoroughly orthodox and evangelical. In the omission of the phrase there was no intention of minimizing the doctrine of future punishment. As you are aware, this phrase has long been in dispute, and to limit controversy we have followed the most ancient version; for the phrase was a later addition to the original Apostles' Creed. The oldest form of the creed, which runs back to as early as the middle of the second century, does not contain these words. Indeed, it was not in the old Roman form of the creed as late as 341 A. D. The phrase, "he descended into hell," was one of several phrases which were added to the original at different times. The Apostles' Creed in its present form did not appear before the fifth century.

THE LATTER RAIN

S. A., Indianapolis, Ind.

Question: Is it scriptural to say that we now have "the latter rain"? Does not the prophecy in Joel 2:23 refer to literal rain?

Answer: The context shows that the rain is composed of real water, comes in a certain month, and produces a real harvest. But there may be also a spiritual application, for in verse 28 God speaks of pouring out His Spirit, evidently in the latter days in connection with the restoration of Zion (v. 32).

SOURCE OF LIFE

I. P. W., Marshalltown, Ia.

Question: I came across a statement in *The Son of Man*, by Emil Ludwig, in which he refers to "the ocean, which is the source of all life." Is the ocean, according to the Scriptures, the source of life?

Answer: Our answer is in the negative. The source of all life is God. While the ocean abounds with life (Gen. 1:20, 21) it possesses no creative power; any more than the earth, because from it springs all kinds of vegetable life (Gen. 1:11, 12). God alone possesses "life in himself" (John 5:26). All other forms of life are derived from Him.

CHRIST'S MIRACLE POWER

L. M. C., Rochester, N. Y.

Questions: (1) During His earthly ministry did Jesus Christ perform miracles by His own power or by that of the Holy Spirit? (2) What is your opinion of the "Emphatic Diaglot"?

Answers: (1) In Matthew 12:28 Christ teaches that He cast out demons by the Spirit of God, or the Holy Spirit. It is not so clear that all of His miracles were wrought by the power of the indwelling Spirit; but this is probable, since He possessed the absolute fullness of the Spirit (John 3:34). During the period of His humiliation Christ seems not to have acted independently, but in submission to the Spirit, and especially to the Father (John 5:19), although in this same chapter He claims equality with the Father (v. 26). On account of this temporary subordination of the Son to the other two members of the Godhead, some have found it difficult to conceive of Christ as God. But when Christ "emptied himself," taking the "form of a servant" instead of the "form of God," He did not cease to be God. He did not change His Being or substance, but simply limited Himself in the constant exercise of His divine attributes; that is, in the use of the powers and prerogatives of deity. We must ever bear in mind that "in him dwelleth all the fulness of the Godhead bodily" (Col. 2:9). (2) Instead of commenting upon this "Diaglot," we would recommend the *Handy Page Greek Interlinear*, published in Harrisburg, Pa.

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June 10

The Arrest and Trial of Jesus

Mark 14:43-72; 15:1-15

Golden Text:—He is despised and rejected of men.—Isaiah 53:6.

I. The Betrayal and Arrest (vv. 43-52.)

1. The Sign to the Mob (vv. 43-47).

With the basest hypocrisy Judas pointed out Jesus to the mob by a kiss, the sign of love.

2. Jesus Forsaken by All (vv. 48-52).

At the sight of His betrayal, one of Jesus' disciples attempted to defend Him by resorting to the sword, but seeing that He made no attempt at resistance, they all fled, their courage failed them in the hour of trial. How little man knows of his weakness until the crucial hour comes.

II. Jesus before the Sanhedrin (vv. 53-65).

1. Contradictory Testimony of False Witnesses (vv. 53-59).

The chief priests and all the council sought for witnesses against Jesus to put Him to death, but they found none because there was no unity of testimony. They accused Him of having declared that within three days He would build again the temple if it were destroyed.

2. The High Priest's Questions (vv. 60-65).

(1) "What is it that these witness against thee?"

To this Jesus was silent, showing that no evidence had yet been given worthy of an answer.

(2) "Art thou the Christ?"

To this He definitely replied, "I am," and quoted a Scripture passage which they recognized as referring to the Messiah. This claim they answered with buffeting and the most shameful treatment.

III. Peter Denies His Lord (vv. 66-72).

Though Peter loved Jesus, yet in the hour of supreme trial he failed. Grievous as his sin was it was not like that of Judas. His failure was due to

1. Boasting self-confidence (vv. 29-31).

2. Lack of watchfulness (v. 37).

3. Neglect of prayer (v. 38).

4. Service in the energy of the flesh (v. 47).

5. Following Jesus afar off (v. 54).

6. Seeking comfort among the Lord's enemies (v. 67, cf. Luke 22:55).

7. Open denial (vv. 68-72). His backsliding really began when he shrank from the cross.

IV. Jesus Arraigned before Pilate (15:1-15).

In the early morning, after the mock trial before the high priest, they bound Jesus and delivered Him to Pilate. They acted freely in this according to the evil

desires of their own hearts, yet He was delivered up by the determined counsel and foreknowledge of God (Acts 2:23). The Jews would gladly have killed Him, but they had not the authority to do so. They delivered Him to the Gentile governor, thus involving the Jews and the Gentiles in the crowning act of the world's sin. Pilate questioned Him without delay for they accused Him of pretending to be a king. "Thou sayest," was His only reply. To the utter astonishment of Pilate He made no reply to the slanderous accusations of the chief priests and elders. Pilate sought to release Him because He was convinced of His innocence. After several unsuccessful efforts to escape responsibility, he resorted to the expedient of letting the people choose between Barabbas and Jesus. He no doubt thought that Jesus would be chosen rather than the notorious Barabbas.

June 17

The Crucifixion

Mark 15:16-47

Golden Text:—God commendeth his love toward us in that while we were yet sinners Christ died for us.—Revelation 5:8.

I. Jesus Crowned with Thorns (vv. 16-20).

After Pilate had scourged Jesus he delivered Him to be crucified.

1. The Crown of Thorns (vv. 16, 17).

Knowing that Jesus had been condemned for claiming to be Israel's king, they clothed Him with purple and crowned Him with a wreath of thorns. The crown of thorns typified the curse which He bore for man's sin (Gen. 3:17, 18).

2. Their Salutation (v. 18).

They said, "Hail, King of the Jews." This they did in derision.

3. Their Mock Worship (vv. 19, 20).

They smote Him on the head with a reed, taunted Him, and went through a process of mock worship.

II. Jesus Crucified (vv. 21-41).

1. They led Him Away to the Place of Crucifixion (vv. 21-23).

At first they compelled Him to bear His own cross, but when physical weakness made this impossible, they forced Simon the Cyrenian to bear it for Him. It is beautiful to note that the son of this Cyrenian came to believe on Jesus (cf. Rom. 16:13). In all probability his being compelled to bear the cross was the means of his own salvation. That which he was required to do resulted in his voluntarily taking up his own cross. Not only did it result in his own salvation, but when he witnessed of this matter to his wife and two sons, Alexander and Rufus, they too believed.

Christ's face was so marked by the thorns and cruel blows that "there was no form nor comeliness" (Isa. 53:2). All

this He endured for us. He drank this bitter cup to its very dregs, but refused to drink "the wine mingled with myrrh," which would have deadened His pain. He went all the way in His sufferings.

2. Gambling for the Clothing of the Lord (vv. 24, 25).

Having nailed Him to the cross, they gambled for the seamless robe under the very cross on which He was dying, and in their heartless cruelty they sat down to watch Him die (Matt. 27:36).

3. The Superscription (v. 26).

It was customary to place over the victim on the cross the name and crime of the offender. Though Pilate did this in mockery to vex the Jews, the title was absolutely true. He was indeed their King. They had long looked for Him, and now when He came they crucified Him.

4. Between Two Thieves (vv. 27, 28).

This added to His shame. His identification with the two robbers was the fulfillment of the Scripture, "And he was numbered with the transgressors" (Isa. 53:12).

5. The Dying Saviour Reviled (vv. 29-32).

This reviling was engaged in by the passers-by, the chief priests and the thieves who were crucified with Him. In this nameless agony and shame they taunted Him by bidding Him come down from the cross, and derisively saying, "He saved others, himself he cannot save." They unconsciously uttered a great truth. He could not save Himself and others, so He chose to die to save others. Hallelujah, what a Saviour!

6. Darkness upon the Land (v. 33).

This was at noonday. So shocking was this crime that nature threw around the Son of God a shroud to hide Him from the gaze of a godless company.

7. The Cry from the Cross (vv. 34-36).

When God laid upon Christ, His Beloved Son, the world's sin and turned His face from Him, there went out the awful cry of anguish, "My God, my God, why hast thou forsaken me?"

8. He Dismissed His Spirit (v. 37).

When the price of our redemption was fully paid, Jesus dismissed His spirit. No one took His life away from Him. He gave it up. His death was unlike that of any other man.

9. The Rent Veil (v. 38).

This symbolized the giving up of His life (Heb. 10:20).

10. The Centurion's Confession (v. 39).

He said, "Truly this man was the Son of God."

11. The Lingerer Group of Women (vv. 40, 41).

They who had lovingly ministered to Him in life were waiting to see where they could bury His precious body.

12. Jesus' Burial (vv. 42-47).

Loving hands now took the body and laid it in Joseph's new tomb. This man,

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June 24

Review

Jesus the Saviour

Golden Text:—Choose you this day whom ye will serve.—Joshua 24:15.

For senior and adult classes a good method of review will be to study the principal facts and give the leading teaching of each lesson. The following suggestions are offered:

Lesson for April 1.

Before going to the cross Jesus endeavored to make clear to the disciples the reality of His divine personality and the meaning of His suffering and resurrection. Correct knowledge of Christ's person and work is essential to give poise to the disciples in the tragic hours of life.

Lesson for April 8.

The resurrection of Jesus Christ was announced by an angel and He was afterwards seen by many witnesses. Conviction concerning Christ's resurrection is absolutely necessary to effectively witness for Him.

Lesson for April 15.

In order to revive the drooping spirits of the disciples Jesus was transfigured before them. Two men from the upper world were sent to converse with Jesus about His approaching death at Jerusalem, the very thing about which the disciples refused to talk. In this transfiguration is given a foregleam of the coming kingdom.

Lesson for April 22.

Jesus as a son was faithful to His parents. He had a high regard for the true home. In this lesson He sets forth the truth concerning marriage which is the foundation of the home. Those who are actuated by His spirit will recognize marriage as the ideal law of life. Jesus has peculiar interest in children.

Lesson for April 29.

Jesus' answer to the question of the rich young ruler concerning what he should do in order to inherit eternal life, shows that the one thing absolutely necessary is supreme love to God, and that we should be willing to part with everything for His sake.

Lesson for May 6.

While Jesus was resting in the shadow of the cross, the disciples were disputing as to who should be greatest. The leading lesson is that true greatness is expressed in willingness to give oneself in service to others.

Lesson for May 13.

Jesus entered Jerusalem and officially presented Himself to the Jewish nation according to prophecy. Jesus exercised His kingly authority in cursing the fig tree and driving out the money changers from the temple.

Lesson for May 20.

Under the parable of the husbandmen

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who betrayed their trust, Jesus shows the Jews to be guilty of persecuting the prophets and of murdering the Son of God. Man's whole duty is summed up in this—supreme and undivided love to God.

Lesson for May 27.

Jesus is coming in glory and will enter into judgment with those who have been unfaithful. It is incumbent upon all to watch so as to be ready when He comes.

Lesson for June 3.

Though Jesus was the very Son of God, possessing all power, He was at the same time a real man and craved human sympathy, therefore He took with Him His disciples to the garden of Gethsemane.

Lesson for June 10.

Because Jesus took the place of the sinner, He was despised and rejected of men. The treatment of Jesus reveals the awful wickedness of the human heart. They chose Barabbas instead of Christ.

Lesson for June 17.

On the cross Jesus made the supreme sacrifice for the sins of the world. When the price of redemption was fully paid Jesus dismissed His spirit, thus showing that He had all power.

July 1

The Early Life of Saul

Deuteronomy 6:4-9; Philippians 3:4-6;
Acts 22:3-27, 28

Golden Text:—Remember now thy creator in the days of thy youth.—Ecclesiastes 12:1.

I. Israel's Responsibility with Reference to God's Laws (Deut. 6:4-9).

1. Central Truths to be Taught (vv. 4, 5).

(1) Unity of God, "The Lord our God is one Lord."

This was a testimony against the polytheism existing among the Gentiles of that day. He is God alone, therefore to worship another is sin. The word translated "God" is plural in form, giving room

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for the doctrine of the Trinity, Father,
Son, and Holy Spirit. The great need of
the world is a recognition of the fundamen-
tal doctrine of the unity and trinity of the
Godhead. There can be no established or-
der until God is given His rightful place;
neither can there be any moral health.

(2) Man's supreme obligation (v. 5).

God should be loved with all the heart,
soul, and might, because He is God alone
and supreme. This being the first and the
great commandment, we know what is
man's supreme duty. The one who is
truly wise will make God first in every-
thing in his life, business, pleasure, edu-
cation, etc.

2. How These Truths are to be Kept
Alive (vv. 6-9).

The place for God's Word is in the
heart. In order that it may be in the
heart.

(1) "Teach it diligently to thy chil-
dren" (v. 7).

The most important part of a child's
education is that given in the home in the
Word of God. How sadly this is neg-
lected today!

(2) To talk of them in the home (v.
7).

This is the right kind of home life.
How blessed is that home where God's
Word is the topic of conversation.

(3) Talk of them when walking with
our children and friends (v. 7).

(4) Talk of them when retiring for the
night (v. 7).

The last thing upon which the mind
should rest before going to sleep should
be God and His truth.

(5) Talk of them when rising in the
morning (v. 7).

How fitting that God should speak
to us the first thing when we awake!

(6) Bind them upon thine hand (v.
8).

This was literally done by the Jews
even to the wearing of them in little boxes
between their eyes.

(7) Write them upon the posts of the
houses and on the gates (v. 9).

Such a remembrance of God's words
create a spiritual atmosphere most desira-
ble.

II. Saul's Ground of Confidence
(Phil. 3:4-6).

He had everything a true Jew gloried
in.

1. Circumcized the Eighth Day (v. 5).

This was the literal requirement of the
law for those born under the Abrahamic
covenant. His being circumcized showed
his true upbringing.

2. "Of the Stock of Israel" (v. 5).

This shows that he was a true Jew,
related to the chosen people by blood and
birth.

3. Of the Tribe of Benjamin.

Benjamin had always remained loyal to
the national customs. The first king of
Israel, whose name he bore, was of Ben-
jamin.

4. "Hebrew of the Hebrews" (v. 5).

This showed that he was of Hebrew
parentage and not a proselyte.

5). Touching the Law, a Pharisee (v.
5).

The Pharisees were of the sect most
zealous for all the rites and ceremonies of

Judaism. So exacting were they that they
became exceedingly formal, even to the
point of bigotry.

6. "Concerning Zeal, Persecuting the
Church" (v. 6).

He proved his zeal by positive effort to
stamp out that which was threatening
Judaism.

7. "Touching the Righteousness Which
Is in the Law, Blameless" (v. 6).

So exactly had he conformed to the
outer requirements of the law that he was
consciously blameless.

III. A Sketch of Saul's Life (Acts 22:3, 27, 28).

In this sketch he gives us a glimpse of
his birth, education and citizenship.

1. His Birth (v. 3).

He was born at Tarsus, a city outside of
Palestine. Though born outside of Pales-
tine he had been brought up in a strict
Jewish home. Tarsus was the capital of
the province of Cilicia, a city of promi-
nence because of its commerce and culture.
It is one of the three principal university
cities of that period.

2. His Education (v. 3).

Born out of Palestine, he was sent to
Jerusalem for his education. This fact
shows that he belonged to a zealous family
of Jews. His teacher was the great Gama-
liel, a doctor of the law and the leader
of the strict sect of the Pharisees. In all
probability he came under the instruction
of Gamaliel about the time that Jesus
visited the Temple at the age of twelve.
We are not sure that Paul was a student
in the university of Tarsus, but it is evi-
dent from his addresses that he was
familiar with the Greek literature of his
time.

3. His Citizenship (vv. 27, 28).

He was by birth a Roman citizen be-
cause Tarsus was the capital of a Roman
province. In the providence of God the
great apostle to the Gentiles was given the
prestige of a freeborn citizen of the em-
pire. While he was religious, he was at
the same time patriotic. He was loyal to
his country and proud of his citizenship.

I DO NOT FEEL LIKE BECOMING A CHRISTIAN NOW. CAN I NOT PUT THIS OFF UNTIL SOME OTHER TIME?

For he saith, I have heard thee in a time
accepted, and in the day of salvation have
I succored thee: behold, now is the ac-
cepted time; behold, now is the day of sal-
vation (2 Cor. 6:2).

Wherefore as the Holy Ghost saith, To-
day if ye will hear his voice, harden not
your hearts, as in the provocation, in the
day of temptation in the wilderness (Heb.
3:7, 8).

Again, he limiteth a certain day, say-
ing in David, Today, after so long a time,
as it is said, Today if ye will hear his
voice, harden not your hearts (Heb.
4:7).

Go to now, ye that say, Today or to-
morrow we will go into such a city, and
continue there a year, and buy and sell,
and get gain; whereas ye know not what
shall be on the morrow. For what is
your life? It is even a vapor, that appear-
eth for a little time, and then vanisheth
away (James 4:13-17).—Major Whittle.

Moody Bible Institute Monthly

For Sermon and Scrap Book

William Norton

THE CHRISTIAN'S HOPE

1. Source—God (Rom. 15:13).
2. Ground—the blood of Jesus (1 Pet. 1:18-22).
3. Character—living hope (1 Pet. 1:3).
4. Means used—the gospel (Col. 1:23; Rom. 15:4; 1 Cor. 15:3, 4).
5. Assurance—in you (1 John 3:2; Eph. 1:18; Col. 1:27).
6. Effect—maketh not ashamed (Rom. 5:5).
7. Security—laid up (Col. 1:5; 1 Pet. 1:4, 5; Heb. 6:18-20).
8. Fruition—the end of the way (Rom. 8:23-25).
9. Encouragement—"Hope to the end for the grace that is to be brought unto you" (1 Pet. 1:13).

—L. J. Derk.

INCORRUPTIBLE TREASURE

Matthew 6:19-21

I. THE TREASURES OF EARTH

1. Sinful Pleasure: Spoiled by the moth of remorse.
2. Worldly Honors: Corrupted by the rust of time.
3. Earthly Possessions: Stolen by the thief of death.

II. THE HEAVENLY TREASURES

1. The Robe of Righteousness: No moth can eat it.
2. The Consolations of Christ: No rust can corrupt them.
3. The Christian's Inheritance: No thief can steal.

III. THE UNFAILING LAW

"Where the treasure is, there will the heart be also."—J. S., in *The Reaper*.

THE CHILD SAMUEL

I. His Heritage—Godly Parents.

- Especially his mother who
1. Prayed (1 Sam. 1:10).
 2. Covenanted (1 Sam. 1:11).
 3. Presented (1 Sam. 1:26-28).
 4. Praised (1 Sam. 2:1-10).

II. His Portion—To Minister.

1. Ministered before the Lord, being a child (1 Sam. 2:18).
2. Grew before the Lord (1 Sam. 2:21).
3. Continued to grow (1 Sam. 2:26).
4. Was in favor with God and men (1 Sam. 2:26).
5. Continued ministering (1 Sam. 3:1).
6. Definitely called to God (1 Sam. 3:4, 6, 8, 10).

III. A Present-Day Need.

1. Praying parents who will present their children to the Lord while they are yet tender in years.
2. Children and young people who are ready to minister before the Lord.
3. Boys and girls who when God calls will respond, "Speak, Lord, for thy servant heareth."

—M. H. Kingsbury.

THREE EARNEST APPEALS

1. Christ knocking at the door (Rev. 3:20).
2. God saying "Come" for reasoning together (Isa. 1:18).
3. God beseeching reconciliation for you (2 Cor. 5:20).

JESUS' INVITATION TO CHILDREN

Jesus called a little child unto him.—Matthew 18:2.

1. How wonderful that was. The Greek philosophers and sages had no place for the children or time to give to them. The Chinese and Hindus and others counted them as of minor importance. In many of the sweat shops of our time and in our country the children are made as slaves or worse.

2. How beautiful that was. We can imagine the soft tones of His voice and the sweet smile on His face.

3. That wonderful and beautiful act is still going on. Jesus still calls the children.

4. We cannot come too early in life. "Remember thy Creator in the days of thy youth."

Children's Day is a splendid time to come to Jesus, for He is inviting the children to come to Him.

—R. J. Curnow.

CHRISTIANITY THAT IS CHILD-LIKE

Matthew 18:3, 4

Introduction:

1. Jesus contradicted men's idea of greatness with His philosophy.

(a) Men worship pomp, power, splendor.

(b) A little child was Christ's object lesson to teach the opposite.

2. Christianity today needs to return to this "childlikeness." How?

I. Emulate the Simplicity of a Little Child.

They are largely

1. Without superficiality.
2. Without self-consciousness.
3. Without pride.
4. Without deceit.

II. Acquire the Love of a Little Child.

It usually is so

1. Spontaneous.
2. Tender.
3. Compassionate.
4. Without fear.

III. Exercise the Faith of a Little Child.

Because it usually possesses

1. Implicit trust in superiors.
2. Unquestioning acceptance of the supernatural.
3. A life of care-free, worryless dependence.

—William Ward Ayer.

FELLOWSHIP

Genesis 18

1. Fellowship in breaking of bread (v. 5; cf. Luke 24:30, 31, 35).

2. Fellowship in promise (v. 14).

It is the one who communes with God that can really find the full force of His Word.

3. Fellowship in revelation (vv. 17-21).

God reveals His will and purpose to the one with whom He fellowships.

4. Fellowship in intercession (vv. 22-33).

—Charles Colas.

"WHERE ARE THE NINE?"

Luke 17:12-19

1. Their Condition—"Lepers."

2. Their Cry—"Jesus, Master, have mercy on us."

3. Their Command—"Go show yourselves unto the priests."

4. Their Cleansing—"As they went, they were cleansed."

5. The Consciousness—"One . . . when he saw that he was healed."

6. Christ's Concern—"Where are the nine?"

7. Christ's Commendation (vv. 18, 19).

—Charles Colas.

THE WATER OF LIFE

In the last day, that great day of the feast, Jesus stood and cried; saying, If any man thirst, let him come unto me, and drink.—John 7:37.

I. The Fact of the Water of Life.

This is manifested by:

1. Christ's offer of it.
2. Present-day testimony of those who have received it.

II. The Necessity of the Water of Life.

Christ's cry indicates the inability of the feast to meet human need. Likewise is religion, irrespective of its character, incapable of quenching soul-thirst.

III. The Source of the Water of Life.

Negatively—not in any religious form.

Positively—Christ Himself is the Source, "If any man thirst, let him come unto me." (Note also John 4:10, 14; Rev. 21:6).

IV. The Offer of the Water of Life.

1. Universal—"If any man thirst." (See also Rev. 21:17).

2. Free—"Without money and without price" (Isa. 55:1. Note also Rev. 21:6, 17).

V. The Results of Assimilation of the Water of Life.

1. Complete soul-satisfaction in this life (John 4:14; 6:35).

2. Provision of eternal life (John 4:14).

—Adam N. Ferguson.

The Readers of this Department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

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THE MAISTER AND THE BAIRNS

The Maister sat in a wee cot hoose,
Tae the Jordan's waters near;
An' the fisher fowk crushed an' croodit roon',
The Maister's words tae hear.

An' even the bairns frae the near-haun' streets

War mixin' in wi' the thrang,
Laddies an' lassies wi' wee bare feet
Jinkin' the crood amang.

An' ane o' the twal' at the Maister's side
Rase up and cried aloud—

"Come, come, bairns, this is nae place for you,
Rin awa hame oot the crood."

But the Maister said, as they turned awa',
"Let the wee bairns come tae Me!"

An' He gaithered them roon' Him whar He sat,
An' lifit ane up on His knee—

Ay, He gaithered them roon' Him whar He sat,

An' straitkit their curly hair;
An' He said tae the won'erin' fisher fowk
That croodit aroon' Him there:—

"Sen'na the weans awa' fra Me,
But rather this lesson learn,
That nane'll won in at heaven's yett,
That isna' as pure as a bairn!"

An' He that wisna oor kith an' kin,
But a Prince o' the far-awa',
Gaithered the wee anes in His arms,
An' blessed them ane an' a'.

O Thou who watchest the ways o' men,
Keep our feet in the heavenly airt,
An' bring us at last tae Thy hame abune
As pure as the bairns in he'r.

—William Thomson.

ANALYSIS BY QUESTIONING

A Suggestion for Young Preachers

By this method you write out the phrase or sentence or truth you have selected as a text; then apply to it in the following order the questions, What? How? Why? and write out the answers to these questions that your mind suggests.

Sometimes it is useful to use other questions, such as When? Where? etc.; but as a general rule it is better to adhere to the three stated above, which lead the mind into (1) the nature, (2) the history, and (3) the purpose or the object of thought.

EXAMPLE:

"My peace I give to you."—John 14:27.
1. What does Christ's peace mean? The peace which He possessed. Peace with God, with men, with conscience, etc.
2. How is Christ's peace obtained? It is not earned, it is received as a gift.
3. Why is Christ's peace necessary? Because without it all other possessions are unsatisfactory, etc.

—R. J. Wardell.

Abraham, in communion with God, knew long before Lot, in Sodom, of the destruction of that city. Oh for more communion!—Selected.

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BARNABAS

He was a good man, and full of the Holy Ghost and of faith.—Acts 11:24.

The name Barnabas was apparently given by the common consent of the other apostles, and means "the son of consolation," or "of encouragement." Whoever else was unsympathetic there was always a patient ear and "lifting" word from Barnabas. And the secret of his life is told in these few words, "full of the Holy Ghost and of faith." He might have been full of his own importance, or full of good resolves or deeds. No, only the constant "filling of the Holy Spirit" was sufficient.—R. L. Harrod.

"HE MUST INCREASE; I MUST DECREASE" (John 3:30)

A speaker at a men's conference at Staunton, Va., brilliantly suggested that the four consecutive days mentioned in the first chapter of John, perfectly illustrated this verse, thus:

1. First Day (vv. 15-28)—John only.
2. Second Day (vv. 29-34)—John and Jesus.
3. Third Day (vv. 35-42)—Jesus and John.
4. Fourth Day (vv. 43-51)—Jesus only.

This is the only place in the life of Jesus where four consecutive days are recorders, except during Passion Week.—Contributed by Wilbur M. Smith.

WHAT CALVARY MEANS

The longer we meditate upon Calvary, the more it becomes the center from which radiates all true living and serving.

To the Cross we bring
our sins to be pardoned,
our weaknesses to be strengthened,
our sorrows and joys to be sanctified,
our sicknesses to be healed,
our needs to be supplied,
our ambitions and hopes to be purified,
ourselves to be transformed.

From the Cross we take
our life for its living,
our light for life's darkness,
our wisdom for life's problems,
our strength for life's service,
our comfort for life's sorrows,
our message for the lost,
our love for Christ and the world.
—E. E. P.

CHRIST'S PRESENCE IN PRAYER

Our Lord Jesus Christ said: "Where two or three are gathered together in my name, there am I in the midst."—Matt. 18:20.

Our inability to realize the presence of Jesus will not alter the fact of His being there. When we are weak and suffering, when the shadows begin to gather over our senses, there may be no direct consciousness of the Master's presence. It will be the last trial of our faith in Him, whom not having seen we love. But He will be there, though shrouded in the morning mist. At such a time, and under such circumstances, it will be well to review the past, and to recall all the mercy and goodness, all the grace and help, which Christ ministered in the days of vigorous strength and clear-sighted courage. He changes not!—F. B. Meyer.

PREACHING TO CHILDREN

We struggle to reach men and to win them for Christ and His kingdom. To this end we toil hard and as wisely as we know. We whet our wits in the best theological seminaries of the land. We mingle with our own methods those of the wisest soul-winners of the day. We resort to our secret places for prayer, and there plead for the divine direction, for the wisdom and power of the Spirit, that our ability, native and acquired, may be used in successful service for the salvation of men. But, alas, often our disappointment is only lessened, not allayed. Now, if only the ministry would betake themselves to the colleges and seminaries, and there prepare with special reference to service, first, amidst the first life of the congregation, the children; second, among the young people; and, thirdly, with the adults, settled and established in sin, who knows but that active work, with the child's interest held as first, rather than as last, would result in that full success for which we are yearning and striving?
HOW SHOULD WE PREACH TO CHILDREN?

1. With much interest in them and singular love for them.
2. By presenting all necessary truths in simple words.
3. By illustrating with object lessons of various appropriate kinds.
4. By presenting the word of life—not jokes and funny tales.
5. In simple, easy, natural style, talk and question rather than use stilted, conventional address.
6. Depend upon the Holy Spirit, not on sensational, exciting stories to arouse a sense of guilt in God's sight.
7. Present to the children the conditions of salvation which the Word of God lays down.

WHAT RESULTS MAY WE EXPECT?

1. That he who thought he could not preach to children easily can.
2. That a work once considered truly distasteful has become delightful.
3. That the longer one tries it the easier it becomes, helps steadily accumulating.
4. That better attention is given by children than by adults.
5. That adults enjoy the sermons to children more than the sermons shot over their heads and get more out of them.
6. That by obeying God, "feeding the lambs," these little ones are saved.
7. That opposition to such work is often but a cloud of ignorance that will vanish as the work goes on wisely.
8. That once we get all the children saved, there will remain no unsaved adults.
9. That little children brought to Christ often bring their parents to Him.
10. That the work of the home and Sunday-school is not so largely lost from lack of pulpit harvesting.—Richard W. Lewis, in *Preaching to Children*.

COMING REWARDED

1. Rest through coming (Matt. 11:28).
2. Reception through coming (John 6:37).
3. Regeneration for all who come (Rev. 22:7).

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Evangelistic and Bible Conference Fields

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Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the second day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

A copy of a book entitled, "Evolution Disproved," will be sent free to Christian workers and evangelists by addressing the author, the Rev. W. A. Williams, D. D., 1202 Atlantic Ave., Camden, N. J.

H. P. Dunlop recently conducted a revival at Paxton, Ill., with Milton W. Mosbacher, '18. The Presbyterian church was crowded each night and much interest was manifested.

Evangelist P. H. Kadey, of Port Huron, Mich., spent the month of February with the Federated Church, of Saline, Mich. There was splendid co-operation on the part of neighboring churches, and the meetings were blessed with the conversion of more than forty-nine.

Lake Odessa Bible Conference, of Lake Odessa, Mich., will convene June 28 to July 8, 1928. A strong program has been arranged. Among the speakers are the names of Dr. H. H. Newell, evangelist and director of the conference; Rev. J. O. Duffey, of the Moody Bible Institute; Dr. W. W. Hugh, dean of Pennsylvania Bible Institute, of Philadelphia; Dr. E. M. McFadden, of the New Covenant Mission, of Pittsburgh; Mel Trotter, of Grand Rapids, Mich.; Rev. Don R. Falkenberg, director of the Pocket Testament League, of Columbus, O. Special railroad rates may be had from points outside the state of Michigan.

Myron E. Taylor, Upland, Ind., assisted by Arthur B. Dahl, Lyle, Minn., as chorister and soloist, recently closed a successful engagement in St. Paul's Methodist Church, Grand Rapids, Mich., where more than a hundred people accepted Christ, and scores of others entered into a deeper Christian experience. They are closing their season of in-door church meetings with a campaign in the Belleville, Wis., Methodist Church. Their season's program has taken them to Superior, Wis., Duluth, Minn., Virginia, Minn., Kenton, O., and Grand Rapids, Mich. They are scheduled to conduct tent meetings from now until September. The first opening May 20, will be held under the auspices of the Marquette Manor Baptist Church, Rev. E. O. Odegard, pastor, corner of 27th Ave., and W. 63rd St., Chicago. Many of their friends in the city will be glad to greet them there.

The "Singing Longs" have just closed a campaign in the Immanuel Baptist Church, Salt Lake City, Utah. Their program for the season included many cities in the states of Washington, Oregon and California, and they had the blessed privilege of seeing many souls saved. They concluded the season's work in Texas.

F. A. Geisenheiner, '99, of Chicago, Ill., enjoyed the blessing of the Lord upon an evangelistic trip made through Kentucky, Tennessee, Georgia, and Iowa. Mr. Geisenheiner had the great pleasure of hearing Christians testify to the blessings of the Lord received in the services, and prayers answered in that their loved ones were saved.

Mr. and Mrs. John Imrie, evangelistic singers, of Springfield, Mo., were engaged in meetings with the First Baptist Church, Coyle, Okla., during April. From there they went to the First Baptist Church at Caldwell, working with Evangelist F. E. Cary, of Independence, Mo., until May 6. On May 20 they began an engagement at Cullison, Kan.

B. B. Sutcliffe, pastor of the Calvary Presbyterian Church, of Portland, Ore., has for several years conducted weekly Bible classes for teachers and officers of the evangelical churches in the city. One session each week is devoted to instructing the Sunday-school teachers in the International Uniform lesson. The classes are interdenominational, and are called the Portland Union Bible Classes. The work is carried on by voluntary gifts of the members, no registration or class fee being charged. There are four employed workers. Last year the Portland Union Bible Classes contributed \$12,000 toward the work. Of this amount, \$1,500.00 was given to nineteen different missionary causes.

Mr. and Mrs. Geo. Dibble and Miss Mary Lewis have been engaged in union meetings of four churches in Sandy Lake, Pa. Through the fervent prayers of Christian people for the unsaved, God manifested His power in a wonderful way. Scores of backslidden Christians returned to the Lord, and many souls were brought into saving knowledge of Jesus Christ.

The Fife brothers, evangelists, of Robinson, Ill., recently closed a most successful union evangelistic campaign in Omaha, Neb. The meetings brought a wave of fervent soul-winning to that city of a quarter million. Dr. Fife and his brother later conducted a revival in Shinnston, W. Va. From there they went to the General Conference of the Methodist Episcopal churches in Kansas City; their old home, and later attended the General Assembly of the Presbyterian churches in Tulsa, Okla. In June they will be present at the World Baptist Conventions in Detroit and Toronto. The summer will be spent in union meetings in Colorado.

The 'Will Hogg Evangelist Party opened the year's work January 8 in Baird, Tex. Campaigns have been held in Temple, Corsicana, Belton, and Graham, Tex. The interest has been unusual in family altars and Bible reading. At most of the places the stores have closed for the day services. E. S. Rodgers, who for the past six years was associated with Evangelist H. F. Ham, is now directing the music for the Hogg Party and Rev. S. J. T. Williams is manager and campaign director.

The George Tucker Evangelistic Party of Memphis, Tenn., reports a most successful meeting at Marianna, Ark. The meeting was held in the Methodist church, and lasted for three weeks, closing Easter Sunday. As a result of the meeting a city-wide federation of young people was organized. Following this engagement the Tucker Party conducted a city-wide campaign at McComb, Miss., under the auspices of the four Railroad Brotherhoods. The nine churches of the city co-operated.

The Mitchell-Kent Evangelistic Party held a union campaign in Mason City, Ill., March 18 to April 9. The Lord richly blessed in bringing the church people into a deeper fellowship and Christian experience, and more than two hundred accepted the Lord as their Saviour. The Sunday-schools were greatly increased by the revival with a total of 1,832 attendance during the meetings. The young people were enthusiastic and attended the services regularly. Their next campaign was in LeRoy, Ill.

"Sound Preaching"
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Founder and Director

TEACHER TRAINING SCHOOL—JULY 9-15, under the auspices of the Moody Bible Institute of Chicago, Dr. James M. Gray, President.

MINISTERIAL INSTITUTE—JULY 16-20, under the auspices of the Moody Bible Institute of Chicago, Dr. James M. Gray, President.

GENERAL CONFERENCE—JULY 27-August 5, under the auspices of the Montrose Bible Conference Association. Directed by Dr. R. A. Torrey.

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R. M. HONEYMAN, Executive Sec'y
Montrose, Pa.

Moody Bible Institute Monthly

J. W. Troy, of Winona Lake, Ind., sends in an excellent report of work done during the past season through many states in the East. During the first part of the season he was assisted by Mr. and Mrs. Harrison. However, later, William Thomas, of Altoona, Pa., joined Mr. Troy as pianist. Mr. Troy has the double talent of solo singing and conducting large chorus choirs as well as preaching. He says, "I have worked very hard during the season, but God has given me strength and health, and I have never been happier." Mr. Troy supports five missionaries in Serbia, and the Lord is using them in a mighty way in that needy land.

John C. Cowell, Jr., reports the following: "We have just closed a remarkable campaign in Calvary Baptist Church, at Wilmington, N. C. The Spirit of God was present in mighty power and many souls found the Saviour. The personal workers conference each evening led many of the church members into a deeper life of consecration to Him, and as a result many people were reached on the outside that could not be induced to come to the church. Mr. Cowell is now in the midst of a tabernacle meeting in Dunn, N. C.,

from which place he will go to Charlotte, N. C., for a three weeks tent meeting. Miss Lill Wilson, of Greenville, N. C., is in charge of the young peoples work, and cottage prayer meetings."

The Rayburn Evangelistic Party, consisting of James Rayburn, Gilbert Otteson, and Mrs. Dena K. Stover, just completed one of the best campaigns of the season at Memphis, Tex. The Lord wonderfully answered the prayers of His people in a city-wide response to the claims of Christ. Bridge clubs were converted into Bible study classes, many taking courses from the Correspondence School of the Moody Bible Institute. It is anticipated that about one hundred students will be enrolled in the Correspondence School as a result of the meeting. Nearly every member of the Memphis Gold Medal Band, which is Texas' best band, accepted Christ as their Saviour. The leader, Paul James, gave no uncertain testimony to the miracle wrought in his life. His band will be the official musical organization at the Democratic National Convention in Houston, Tex., and Mr. James hopes to have it 100 per cent Christian.

Previous to the Memphis campaign, the Rayburn Party held meetings in Kingfisher, Okla. God wondrously moved His people. There are 55 students enrolled in the Moody Bible Institute Correspondence School from that town. The party is now in Shamrock, and it requests prayer for that city. The last campaign for the season will be at Red Cloud, Neb., in June.

G. A. DeFlon, who has been director of the Goodwill Union Mission at Canton, O., for the past year, has resigned to enter the evangelistic field. He will begin his evangelistic campaigns in June in Colorado with Evangelist A. J. Fitt, of Denver.

The McKinley Trio, singers and musicians of Morristown, Tenn., have finished nine months work in Philadelphia, Pa., and vicinity, which included seventeen campaigns. They are now engaged by the Wayne Avenue Baptist Church, Germantown, Pa. During July they will have charge of the music at the summer meetings at Ocean City, N. J., conducted by the Moody Bible Institute. During September, the McKinley Trio will be in Ocean City for an evangelistic campaign, after which they will go to Louisville, Ky., for

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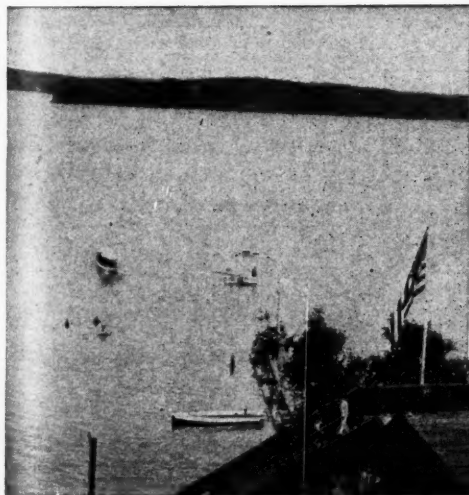
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Fundamental Young People's Fellowship June 30th to Sunday, July 8th. Second Conference brings with it Mr. Gust F. Johnson and Mr. Theodore W. Anderson. They take part in the conference of the Northern Illinois Young People of the Evangelical Mission Covenant July 9th to Sunday July 15th inclusive. The Evangelistic Singers' Conference Monday July 16th to Saturday July 21st inclusive.

A Conference of the Brethren will be addressed by Mr. C. W. Ross, Mr. Harold St. John of London and Mr. Alfred Gibbs of South Africa, July 21st to August 5th inclusive.

Christian Churches of Northern Indiana and Chicago—Rev. P. Y. Pendleton of Phoenix, Arizona, is one of the speakers. Monday August 6th to Sunday August 13th.

Moody Bible Institute Conference—Rev. H. Dietz of Denver and other outstanding leaders will take part August 18th to August 26th inclusive.

Illinois Christian Fundamentals' Conference in unusually fine program planned August 27th to September 3rd inclusive

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October. From Louisville they will be connected with the Home Board Evangelistic Party of the Southern Baptist Convention, which conducts campaigns for Baptist churches of the southeastern states.

Harry W. Vom Bruch recently closed a series of meetings in the St. Paul United Protestant Church, at Reading, Pa., after which he went to the Lamon Avenue Methodist Episcopal Church, Chicago. In the Chicago campaign Mr. Vom Bruch was assisted by the Braxton Jubilee singers, of Fulton, Ky.

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Ocean City, N. J. (Summer Meetings)	July 1 to Aug. 18
Ocean City, N. J. (Bible Conference)	Aug. 19 to Sept. 2
Lake Orion, Mich.	July 1-8
Lake Geneva, Wis.	July 2-9
Montrose, Pa. (Teacher Training School)	July 9-15
Montrose, Pa. (Ministerial Institute)	July 16-26
Hendersonville, N. C.	July 29-Aug. 12
Brevard, N. C.	Aug. 5 to 19
Denver, Colo.	July 29 to Aug. 12
Colorado Springs	Aug. 12-26
Manitou, Colo.	Aug. 12-26
Hollister, Mo.	Aug. 19-26
Cedar Lake, Ind.	Aug. 19-26
Eagles Mere, Pa.	Aug. 25-Sept. 2

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EXTENSION DEPARTMENT NOTES

Dr. William P. White has been engaged in numerous Bible conferences on the Pacific Coast. Under his immediate direction a series of Bible Conferences are being conducted on the Pacific Coast and in several large cities of the western states.

Evangelist Oscar Lowry will continue in part time work under the auspices of the Institute and will be available for union evangelistic campaigns and also Bible conference work.

Dr. J. E. Conant has been scheduled for the Radio School of the Bible, June 3 to 10. He will be engaged in several summer conferences conducted by the Institute during July and August.

Evangelist Elmer M. Moser is in the midst of an evangelistic campaign in Apple Creek, O.

Dr. Henry Ostrom was one of the recent speakers at the World Christian Fundamentals Association, held in Chicago, May 13 to 20. Dr. Ostrom will be engaged in summer conference work during July and August.

Rev. S. R. Sheriff closed a most successful evangelistic campaign at Marshall, Mo. He is being scheduled for evangelistic work in the Southeast.

Mr. A. C. Smith will conduct the music at the Montrose Teacher Training School and Ministerial Institute, July 9 to 26, inclusive.

Mr. C. E. Putnam reports most encouraging Bible conferences conducted in the southern states.

Rev. W. W. Shannon is devoting his time to the promotion of Bible conferences and evangelism in the Southeast. Through his efforts, the availability of our workers is brought to the attention of many towns and cities with a most encouraging outlook for the Institute.

FUTURE ENGAGEMENTS

John C. Cowell, Jr.—May 6-June 10, Dunn, N. C.; June 17-July 8, Charlotte, N. C.; July 15-29, Fountain, N. C.; Sept. 2-Oct. 7, Snow Hill, N. C.

The Will Hogg Evangelist Party—Apr. 29-May 20, Hubbard, Tex.; May 27-June 17, Sey-

mour, Tex.; June 24-July 15, Jacksonville, Tex.; July 22-Aug. 12, Clifton, Tex.; September, Cisco, Tex.; October, Temple, Tex.

Paul Hutchens—Apr. 22-May 20, Quasquetos, Ia.

P. H. Kadey—June, Marcellus, Mich.; July, Cass City, Mich.; August-September, Tekonska, Mich.; September-October, Medina, O.

Elmer M. Moser—Apr. 29-May 20, Apple Creek, O.

The Nyburgs—May 6-27, Sherrodsville, O.

David F. Nygren—May, Estevan, Sask., Can.

Henry Ostrom—May 21-22, Lancaster, Pa.; July 21-28, Gull Lake, Mich.; Aug. 6-19, Minneapolis, Minn.

John C. Page—Apr. 29-May 13, Minneapolis, Minn.; May 20-27, Buffalo, N. Y.

Sara C. Palmer—May 13-June 3, Lum, Mich.

Gipsy Smith, Jr.—May 13-June 3, Dyersburg, Tenn.; June 10-July 1, Clarksville, Tenn.; July 3-22, Brookhaven, Miss.

C. R. L. Vawter and Party—May, Cincinnati, O.; June, Alton, Ill.; July, Waggoner, Okla.; August, Mountain Grove, Mo.; October, San Francisco, Calif.; November, Muskogee, Okla.; December, Fowler, Kan.; January, 1929-June, 1930, Australia.

E. L. Wolslagel—May 15-20, Chattanooga, Tenn.; May 27-June 5, Indianola, Miss.; June 17-July 1, Leland, Miss.; July 3-10, Mount Eagle, Tenn.

FORTHCOMING CONFERENCES

Baptist World Alliance Congress (Toronto), June 23-29.

Cedar Lake (Ind.) Conferences:

Fundamental Young People's Fellowship of Chicago, June 30-July 8.

Swedish Covenant Mission Church, July 8-15.

Evangelistic Singers, July 16-21.

Fellowship of Christian People understood as "open" Brethren, July 21-Aug. 5.

Christian Church of Northern Indiana, and Chicago, Aug. 6-12.

Moody Bible Institute, Aug. 18-26.

Christian Fundamental Association of Illinois, Aug. 27-Sept. 3.

Christian Workers' Conference, Bible School Park (N. Y.), July 19-29.

Convention of the United Lutheran Church, Erie, (Pa.) Oct. 9.

Erieside (O.) Bible Conferences:

Girls' and Young Women's, July 7-16.

Annual Conference, July 20-29.

Boys' and Young Men's, Aug. 4-13.

General Synod, Reformed Church in America, New York (N. Y.), June 7-13.

Gull Lake (Mich.) Bible Conference, June 30-Aug. 18.

International Federation of Christian Workers Conference,

Sulphur Springs (Ark.), June 24-July 8.

Keswick (Eng.) Bible Conference, July 14-21.

Montrose (Pa.) Bible Conferences:

Student Conference, under the auspices of American Christian Student Union, July 1-8.

Teacher-Training School, July 9-15.

Ministerial Institute, July 16-26.

General Conference, July 27-Aug. 5.

Prophetic Conference, Aug. 6-16.

Moody Bible Institute Summer Conferences:

Lake Orion (Mich.), July 1-8.

Ocean City (N. J.) Summer Meetings, July 1-Aug. 18.

Ocean City (N. J.) Bible Conference, Aug. 19-Sept. 2.

Lake Geneva (Wis.), July 2-9.

Montrose (Pa.) Teacher-Training School, July 9-15.

Montrose (Pa.) Ministerial Institute, July 16-26.

Hendersonville (N. C.), July 29-Aug. 12.

Denver (Colo.), July 29-Aug. 12.

Brevard (N. C.), Aug. 5-19.

Colorado Springs (Colo.), Aug. 12-26.

Manitou (Colo.), Aug. 12-26.

Hollister (Mo.), Aug. 19-26.

Cedar Lake (Ind.), Aug. 19-26.

Eagles Mere (Pa.), Aug. 25-Sept. 2.

Northern Baptist Convention, Detroit (Mich.), June 16-21.

Northfield (Mass.) General Conference of Christian Workers, Aug. 1-13.

Victorious Life Conferences, Keswick Grove (N. J.):

June 23-July 1 (Student Conference).

July 7-15.

July 21-29.

Aug. 4-12.

Aug. 18-26.

August 31-Sept. 3 (Labor Day Week-end Conference).

Winona Lake (Ind.) Conferences:

Women's School of Missions, June 21-28.

Summer School of Christian Education, June 25-Aug. 17.

Christian Citizenship Conference, Aug. 6-9.

Sacred Music Week, Aug. 12-16.

Bible Conference, Aug. 17-26.

Interdenominational Evangelistic Association, 21-24.

World's Sunday School Association Convention (Los Angeles, Cal.), July 11-18.

Moody Bible Institute Monthly

Book Notices

Any book favorably mentioned below may be secured from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago

D. L. Moody, His Message for Today, by Charles R. Erdman, professor of Practical Theology, Princeton Theological Seminary.

This is rather a small book for so large a subject, but the author explains that its preparation was requested "because of his personal acquaintance with Mr. Moody and in view of his intimate knowledge of Mr. Moody's work and its continuing influence." He mentions the fact, however, that Mr. W. R. Moody, the elder son of the great evangelist, is now engaged upon a more "complete and authoritative account of his father's notable career" and expresses gratification in the fact, in which many will join. The substance of Dr. Erdman's volume was given in the form of lectures on the Smyth Foundation at Columbia Theological Seminary, Decatur, Ga., in March, 1928.

In our desire that this notice of the book should appear as early as possible, we have not had the time to give it the careful reading it deserves, but we hope to do so in the near future.

156 pages. 5x7½ inches. Fleming H. Revell Company, Chicago and New York. \$1.50. J. M. G.

Problems in the Prayer Life, by James O. Buswell, Jr., M. A., D. D.

In his discussion of problems in the prayer life, Dr. Buswell's method of integrating the teaching of the Scriptures on his subject is at once simple, direct and practical. Thus the Bible student can follow him with ease. There is no display of human philosophy, but the hall-mark of sound scholarship is upon its pages. Here is food for the heart of the saint, and light to gladden his eyes; a help for the perplexed, and an incentive to pray. We heartily commend this reverent and penetrating study of a great subject by the president of Wheaton College.

127 pages. 7¼x5¼ inches. Bible Institute Colportage Association, Chicago. 75 cents. J. R. R.

Life Radiant, by Rev. Canon F. J. Horsefield, D.D.

This eminent author has written much on dispensational truth and the deep things of the divine life. The present volume conveys a needed message—needed because many must be called from the hurry and fret of this present evil world that they may "take time to be holy." One is reminded of the great mystics of other days in reading these devout and joyous chapters. The titles of some of the chapters are suggestive and assuring: *The Radiant Life, The Surrendered Life, The Spirit-Filled Life, The Care-Free Life, The Satisfied Life*. Surely a deeper, sweeter, more vital and victorious life must result if one take and eat. A book worthy of possession and careful study.

107 pages. 7½x5 inches. Marshall Brothers, Ltd., Edinburgh and London. 2/6 net. W. M. R.

Visions, by C. Whittington Cadle.

"C. W. C." designates himself "one of the late Francis Ridley Havergal's Bible class boys." The Havergal influence is much in evidence in the contents of the book. Devotional poems and homilies indicate spiritual acquaintance with the Bible. Several of the poems are extended to great length in dealing with some favorite exposition. There is much capitalization, the author's chosen mode of emphasis—perhaps over-emphasis. The book is brought to a close with a chapter on Daniel IX. The patient reader will discover many choice thoughts in prose and poetic passages.

360 pages. 7¼x5 inches. Pickering & Inglis, London and Glasgow. 2/6. W. M. R.

Within My Home through a Woman's Eyes, by Eleanor Vellacott Wood.

"Homing is a natural instinct . . . essentially a woman's art." The author of this attractively written book employs a genius distinctively her own, in drawing unexpected analogies between every-day happenings in the home and incidents of Bible times. She shows that since the day of Eve there are no new principles of life—that God-made laws and ideals are ever up-to-date. *Within My Home* is in no sense "preachy" or staid; it is a unique but practical book meant especially for women and giving evidence throughout of a woman's womanly touch and skill.

92 pages. 7¼x5 inches. Oliphants, Ltd., London. 2/6. I. I. McC.

His Last Week, by Rev. J. W. G. Ward, D.D.

At this season of the year when the thoughts of the world are definitely turned towards Christ this book is most timely. The unique feature of the book is that the gifted author endeavors to give us the scenes of that momentous week through the eyes of Thomas the doubter. Without question this method and interpretation imparts vividness and intense reality to the closing words and events in the earthly life of our Lord.

205 pages. 7½ x 5 inches. Doubleday, Doran & Company, Garden City, N. Y. \$1.75. G. S.

Al Smith, the Pope and the Presidency. A sober discussion of the Church-State Issue, by Theodore Schroeder.

This book is unusual. It came to our table from the author enclosed in a paste-board box, whose label carried the following footnote:

"This book is paid for by a man who does not wish it referred to the blind and toothless member of your staff. It is preferred that you read it without writing a review, rather than review it without reading it."

The book being passed on to the member of our staff with the required qualifications, he opened it to find the following note on the fly-leaf:

"The subject of this book is so 'unimportant' that most of the many publishers who were consulted refused even to consider the manuscript. The views set forth must be very inefficiently presented since none of those who examined the manuscript were willing to publish it. Therefore it is published by the author."

Such perusal as we have given the book thus far impresses us that whatever else may be said of it, it cannot be stated that the views it contains are "inefficiently presented." After saying this much we here indicate the titles of some of the chapters:

If the Pope Were President, Emotional Smoke Screens and Father Duffy, Helps to Self-deception of "Liberals," Governor Smith's Alibi, Concerning Governor Smith and Conscience, Romanists and Secular Schools, Open Letter to Governor Smith.

The book contains also four interesting and instructive chapters under the title, *Church against State in History*.

The immediate stimulus for the book was the public correspondence of last year between Mr. Charles C. Marshall, the New York attorney and ecclesiastical specialist, and Governor Alfred E. Smith. This correspondence, as the author notes, appeared in the *Atlantic Monthly*, the *New York Sun*, the *MOODY BIBLE INSTITUTE MONTHLY* and the *Kourier Magazine* (Atlanta). "That correspondence," quoting the author, "concerns some suspected theocratic ambitions and social politics of the Roman Catholic

hierarchy. The question was not whether the suspicions were warranted by the facts, but whether Governor Smith's official conduct would be in harmony with the alleged ambition and polity, even though these should not be actively encouraged by the hierarchy of his church."

The author was predisposed in favor of Governor Smith until he read his answer to Mr. Marshall's open letter, when his "dream-picture of the governor faded behind a cloud." He agrees with what the *MONTHLY* said editorially at the time, that not a single important question from Mr. Marshall brought a convincing reply from the Governor. That reply satisfied Roman Catholics and very many "liberals," but the way in which it satisfied these liberals is what most astonished Mr. Schroeder. He himself is a liberal in theology, in politics, and in certain social matters we should judge. But he discovered that men and women whose general sympathies were much like his own "seemed suddenly to have lost their critical capacities." He is writing this book for them, the liberals, very particularly, and says that in their estimation apparently, "pro-Catholic prejudices are not reprehensible, but anti-Catholic predispositions are very deplorable. Some liberals are unconsciously amusing." We ourselves have discovered this.

We propose to give this book a more thorough reading if our eyes and teeth hold out, but we are improving an early opportunity to mention it because we think it may be of real value to the thinking of our citizens, especially in the next few months. As Mr. Schroeder remarks, if Governor Smith should become President, he will have a number of federal judges to appoint who must interpret the first amendment to our United States Constitution, and he asks, "When that time comes will he appoint men who have a well-known predisposition to interpret the first amendment in harmony with such a thorough-going secular ideal?"

212 pages. 9¼x6¼ inches. Published by the author, 18 East Tenth Street, New York. J. M. G.

Hallowing the Home, by Rev. H. Maynard Smith, D.D., Canon of Gloucester.

These "studies of our Lord's words spoken to women" first appeared in a young women's journal and now deserve wider reading because of the author's illuminating comments on familiar passages. For example, he suggests Mary at the Cana wedding feast hoped her hint that the wine was exhausted would prompt Christ to withdraw, whereupon the company would break up without embarrassing bride and groom. But the Master found a better way and provided the wine so quietly that none praised Him at the host's expense nor ended the common pleasure by sudden departure. But we depreciate calling Mary "Our Lady."

127 pages. 6¼x4 inches. Macmillan Company, New York. \$1.00. H. E. S.

Frances Ridley Havergal, A Saint of God, by T. H. Darlow.

Sixty-one pages of the 270-page volume are devoted to a memoir of the devout and radiant woman who in her short life contributed so substantially to the devotional literature of the church. The remaining pages present prose and poetic selections of Miss Havergal's writings that will add much to a devotional library.

The many prose selections are of much interest and value. Had the chapter and verse of chosen Scripture references been more generally indicated, the service value of the book would be greater. The poems are numerous, and among them are the classics that, set to fitting music, have become world-wide song treasures.

The opportunity to obtain a new and well made book containing so much of Miss Havergal's choicest material should be appreciated.

270 pages. 7¼x5¼ inches. Fleming H. Revell Company, Chicago and New York. \$2.00. W. M. R.

The Potency of Prayer, by Rev. T. C. Horton.

These twenty-six meditations, reverent in spirit and practical in application, average less than seven pages to a subject, including the introductory quotation. They survey a wide field, and represent an ensemble of explicit Bible teaching on many aspects of prayer, indexed so as to make the various topics readily accessible. There is merit in their brevity, for here is a distillation of wisdom for the hard facts of life.

192 pages. 7½x5¼ inches. Fleming H. Revell Company, Chicago and New York. \$1.75. J. R. R.

Church Work with Juniors, by Meme Brockway.

This volume is one of a series of texts for the teacher training class, and is designated for department specialists. The author shows a thorough knowledge of the nature and needs of later childhood, and presents a program of instruction and training that is applicable not only for the Junior department in the Sunday-school but for the Christian Endeavor and the Week Day Church School as well. Those who fully realize the opportunities the Junior department afford for evangelism will appreciate the concluding chapter on winning Juniors for Christ.

176 pages. 7¼x4¼ inches. Judson Press, Philadelphia. \$1.00. C. H. B.

Good News for All Men, by Evangelist John W. Ham.

We trust that this group of sermons by the well known evangelist will reach a much larger audience than the ones who have listened to his living voice. Marked by convincing directness and clear exposition, they possess also warmth and personal appeal. The illustrations are particularly apt, drawn both from the life and works of other great evangelists as well as from his own wide experiences. They are fresh treatments of the great fundamental truths of the gospel.

221 pages. 7½x5 inches. Doubleday, Doran and Company, Garden City, N. Y. \$1.50. G. S.

That Mexican, by Robert N. McLean.

The aim of this book is to present to American citizens "Mexico and Mexicans as they really are, with their heredity, their problems, their joys, sorrows and needs."

The author is a son of a Mexico missionary who, during a quarter of a century, has made many sojourns in that country and is a director of work among the Spanish-speaking people in the Southwest. Hence he knows Mexico both from the outside and from within. His discussion of problems affecting Mexicans living in the United States is quite as interesting and valuable as the other part of his work. The present situations in Mexico, including the religious problem, is treated by a fair-minded student and observer.

182 pages. 8¼x5¼ inches. Fleming H. Revell Company, Chicago and New York. \$2.00. J. R. R.

Messages of Mercy, by Henry M. Wharton, D. D.

The author of these sermons, for many years an evangelist, and for many more the pastor of the Brantly Baptist Church, Baltimore, Md., has a far-flung and devoted constituency of friends and admirers. These will give warm welcome to this embodying of evangelistic messages that have warmed the hearts and directed the paths of many in the United States and Canada.

As a volume of gospel sermons it is not strengthened by the sermon on Free Masonry, nor by the occasional masonic references elsewhere. Dr. Wharton has rendered a valiant service and many will be glad of the opportunity to possess themselves of the messages of a beloved friend and spiritual helper.

243 pages. 7½x5¼ inches. Sunday School Board of the Southern Baptist Convention, Nashville. \$1.75. W. M. R.

An Outline of Catholic Teaching, by Rev. George D. Smith, Ph.D., D.D.

Protestants are usually rather ineffective in discussing Scripture truth with Catholics because unfamiliar with the ingrained doctrinal attitude of the latter. This little book, one of their Treasury of the Faith series, helps to meet that need. Probably many fundamentalists will be surprised to find how largely they can endorse the essentials in Old Testament matters, and at times in the New. The difference is frequently one of phraseology, which is all the more suggestive because strange. Where they vitally differ from our interpretation of Scripture we get light on their line of reasoning. Merit or salvation by man's effort rather than exclusively by Christ's completed atonement receives large emphasis. In eschatology they are postmillennialists.

94 pages. 6¼x4 inches. Macmillan Company, New York. 60 cents. H. E. S.

Tested Programs for Special Days, by Bernard C. Clausen, D.D.

The versatile pastor of the First Baptist Church, Syracuse, N. Y., in this book shares with brother ministers his acquaintance with expedients for attracting attention and securing attendance upon his services. He makes timely suggestions regarding program, sermon themes, etc., for special days and national, ecclesiastical, political, domestic occasions. The alert minister will wish to utilize what drawing power may be found in the passing of events, but his own soul passion and loyalty to the gospel must guarantee a right use of these occasions to exalt Christ and remain worthy to be known as a preacher of the saving gospel.

90 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.00. W. M. R.

Pentecost and the Holy Spirit, by J. B. Hunley.

This book has given the reviewer unalloyed pleasure. He has not found in it one discordant note. In the exposition of his great theme, Dr. Hunley maintains a high dignity. He is humble in spirit; judicial in temper, reverent in tone, and, withal, in accord with the soundest conservative opinion of the past. His documentation is admirable, without excessive detail. He quotes with discrimination from such great writers as A. J. Gordon, Arthur T. Pierson, and F. B. Meyer. It is distinctively a literature of power and ought to have a wide reading.

268 pages. 7¼x5¼ inches. Fleming H. Revell Company, Chicago and New York. \$2.00. J. R. R.

An Eventful Year in the Orient, by Richard H. Pousma, M.D.

This beautiful specimen of the book-maker's craft deserves a commensurate dignity of diction, and the author is capable of it as fragments of his writing will show. If the cultivated reader can brook a liberal use of American slang, he will be rewarded with its fresh and vigorous style—on occasion graphic with acute travel observation. His narrative of alarms and disruptions in Nanking and Shanghai during the recent upheaval in China, is well told.

223 pages. 8x5½ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. J. R. R.

The New Africa, by Donald Fraser.

For many years through the media of his books and travels Dr. Fraser has been known to the churches of the English-speaking world as an interpreter of Africa, and of the progress of the Christian movement throughout the continent. *The New Africa* was first published in England in 1927, by the United Council for Missionary Education, and has been widely circulated in British churches. For this American edition Dr. Fraser has introduced a number of new passages relating to American contacts with Africa.

200 pages. 7½x5¼ inches. Missionary Education Movement, New York. Cloth, \$1.00; paper, 60 cents. J. R. R.

The Girl of an Indian Garden, by Ruth E. Robinson.

These letters of Flora Robinson Howells, edited by her sister, reveal a radiant personality vitalized and ripened through faith and prayer, and endowed with a singular capacity for friendship. Her pupils in the high-school in Lucknow and in the Isabella Thoburn College, where she was for a time principal, all felt it and thanked God for it. She was the embodiment of sacrificial service. This deposit will stimulate to noble aspiration all young women eager to get the most out of life.

91 pages. 7¼x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.00. J. R. R.

A Book of Invocations, by Herman Paul Guhsé, M.A.

The pastor of the Olivet Presbyterian Church, Utica, N. Y., places between covers the invocations that have been printed on his church bulletin and uttered before his congregation. Very brief commitments to the divine consideration are here offered. Different festival days and occasions are recognized. These of course are not prayers in scope, purpose, grasp, or warmth of utterance, but are invocations to God, brief, pointed, reverent, and each concluding "In Jesus' name," or "Through Jesus Christ our Lord."

94 pages. 7¼x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.00. W. M. R.

Creation and Science, by Glen Gates Cole.

The author occupies the chair of Social Science in Wheaton College and is well qualified to write upon this subject. His knowledge of the Scripture in the original Hebrew, with his familiarity of the various fields of science, enables him to provide a mass of well established facts that throw a clear light upon the relation of creation to science. He proves conclusively that authentic science and the Bible are a unit and that it is only the very doubtful theories and hypotheses of the scientists that do not agree with Scripture. Abundance of scientific testimony is introduced, and the general treatment of the book indicates the work of a scholarly mind.

The first chapters of the book deal with the severe and unjust attacks upon the revelation of God. The scriptural teachings are then taken up day by day for the marvelous creation week, and every step of the Scripture is shown to be conformable to our present day knowledge of science. Concluding chapters deal with the beginning of social institutions, the origin of crime and legal restrictions, God's two works—creation and salvation, and God's two books—the Bible and nature.

302 pages. 7½x5 inches. Standard Publishing Company, Cincinnati, O. \$1.75. C. H. B.

Some Problems of the Modern Minister, by Austin Kennedy DeBlois, Ph.D., D.D., LL.D.

We have here the Holland Lectures delivered to the students of the Southwestern Baptist Theological Seminary, at Fort Worth, Tex., in March, 1927. Fortunate the students who were privileged to hear them! Many books have been written for the help and guidance of ministers, but we doubt if any has equalled this one in practical wisdom and telling appeals, and certainly this volume surpasses all others in its sympathetic understanding of the minister's present-day problems and how to meet them. The book is divided into four parts: The Message, The Parish, Contacts, and Ideals. In each presentation we recognize the touch of a master hand and a wisdom growing out of the wide experience of successful and important pastorates. Every page rings true. Every subject treated is made to live and glow. No earnest preacher can read this book without being uplifted, stimulated, instructed, and better fitted to grapple with and triumph over his own particular problems.

329 pages. 7¼x5 inches. Doubleday, Doran and Company, Garden City, N. Y. \$1.75. G. S.

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The Desire of All Nations, by Egbert W. Smith.

As executive foreign missions secretary of one of our great religious denominations the writer comes to us already highly endorsed. The material is exceedingly well classified and interestingly presented, full of inspiring incidents and illustrations. The purpose of this book is eminently practical and suited to the needs of pastors, church officials, and Christian workers. Nothing is more greatly needed to-day than that Christians should realize the missionary obligation. One reason for the prevailing lack of spiritual life and devotion lies just here. A knowledge of the personal responsibility of missions, enhanced by the reading of fascinating missionary incidents, react upon the spiritual life of the local church. The present volume is both informing and inspiring. It should be widely read.

183 pages. 7½x5¼ inches. Doubleday, Doran and Company, Garden City, N. Y. \$1.50. G. S.

Ministerial Ethics and Etiquette, by Nolan B. Harmon, Jr., M. A.

Dr. Harmon has offered to the minister's book table a volume of real worth. Titled, subtitled and indexed in a way to make every page available, the multitude of themes are in logical order. The author's views are in fact an enlargement of several formal codes of ethics adopted by various ministerial bodies. These codes are often quoted.

Relationships, amenities, proprieties, cautions, and wholesome and sane advices are dealt with in a manner so reasonable as to commend every page to the reader's sense of fairness. The author shows penetration and keenness without captiousness, and leaves the reader honoring the place, privilege and dignity of the ministry, and with a better knowledge and how to deport himself in any of innumerable difficult and trying situations.

180 pages. 7½x5¼ inches. Cokesbury Press, Nashville. \$1.50. W. M. R.

Two Missionary Pioneers in Africa.

This is one of a series of popular missionary sketches published by John Ritchie of Scotland. The two pioneers referred to in the title are David Livingstone and Frederick Stanley Arnot. Major attention is perhaps given to their explorations, such a necessary precursor to settled work, replete with adventure. However, there is also biographical data of value.

118 pages. 7½x5¼ inches. John Ritchie, Kilmarnock, Scotland. 2/- J. R. R.

The Master Song, by Rev. Mark Wayne Williams, D.D.

A book of popular religious addresses upon seventeen more or less vital subjects, the first of which is the title to the book. The gifted author is the eloquent pastor of Hansen Place Baptist Church, of Brooklyn. He thinks clearly and writes with brilliancy of expression. He exposes the fads and fancies of our materialistic age, sometimes wittily and sometimes satirically, setting forth a more practical and helpful idealism.

139 pages. 7½x5 inches. Doubleday, Doran and Company, Garden City, N. Y. \$1.50. G. S.

Five World Problems, by Charles E. Jefferson, D.D., LL.D.

The eminent churchman, who has been the Broadway Tabernacle minister for thirty-five years, fared forth from his New York base for a year of travel. Returning he gave a series of eighteen informal addresses to his own congregation, and five of these comprise the contents of this book. The chapters deal in succession with India, the Philippines, China, Japan, and Hawaii. Dr. Jefferson's constant concern is that Church and State shall not forget that God "hath made of one blood all the nations of men for to dwell on all the face of the earth," and that every race shall be dealt with as brothers, with due regard for equity and Christian idealism.

Here is a book of substantial worth that should be read by all who desire information that is free of sinister propaganda.

153 pages. 7½x5¼ inches. Fleming H. Revell Company, Chicago and New York. \$1.50. W. M. R.

The Resurrection in Our Street, by George Steward, Ph.D.

This book offers a series of interpretations rather than expositions. The minister of the Madison Avenue Presbyterian Church, New York, writes so vividly and employs so sane a logic that interest is kept at white heat, and most of his conclusions are thoroughly acceptable. His Christ is a divine Saviour who was crucified for our sins and rose again according to the Scriptures. The resurrection is seen in manifestations of the Christ mind and purpose whether in individuals, in the bettering of the social order, or the will for peace among the nations of earth. Occasional sentences by the writer, or approved quotations, might better have been unemployed, but in the absence of a claim of doctrinal exactness the book brings to heart and mind much that inspires and illuminates.

124 pages. 7½x5½ inches. Doubleday, Doran and Company, Garden City, N. Y. \$1.35. W. M. R.

Revival Sermons, by J. C. Massee, D.D., pastor of Tremont Temple Baptist Church, Boston.

"The only evangelism of permanent value is that whose appeal is based upon an exposition of Scripture in relation to the person and the atonement of Christ." The trenchant messages of this book are a faithful exposition of the first sentence of Dr. Massee's Foreword above quoted.

Ten sermons, bristling with Scripture exposition, sparkling with apt illustration, lavishing seed thoughts on every page, glorifying Christ in every paragraph, are here available for ministers and lay workers, and should be obtained as a means of stimulating evangelistic fervor and finding instruction in the composition of the evangelistic message.

Those who are devoted to evangelism may have much satisfaction that Dr. Massee speaks from so conspicuous a pulpit and with such true emphasis upon vital truth.

156 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.50. W. M. R.

BOOKS RECEIVED

MacMillan Company, New York and Chicago.

"The Gospel Story in Art," by John LaFarge. Cloth, 417 pages, \$2.50.

"The Origin of Paul's Religion," by Prof. J. Gresham Machen, D.D. Cloth, 329 pages, \$1.75.

"Christianity and Judaism Compare Notes," by Harris Franklin Rall and Samuel S. Cohon. Cloth, 132 pages, \$2.00.

"What Is Faith?" by J. Gresham Machen, D.D. Cloth, 263 pages, \$1.00.

"Hallowing the Home," by H. Maynard Smith, D.D. Cloth, 127 pages, \$1.00.

"An Outline of Catholic Teaching," by George D. Smith, Ph.D., D.D. Cloth, 94 pages, 60 cents.

"Stranger than Fiction," by Lewis Browne. Cloth, 377 pages, \$2.50.

"A Reply to Christian Science," by A. E. Oldroyd. Paper, 64 pages, 16 cents.

"Notes on Christianity and Christian Science," by J. O. Nash, D.D. Paper, 32 pages, 8 cents.

"St. Francis of Assisi and His Friends," by James Adderley. Paper, 32 pages, 8 cents.

"The Life of Andrew Jackson," by John Spencer Bassett, Ph.D. Cloth, 785 pages, \$4.50.

"Lorna Doone," by R. D. Blackmore, abridged and edited by Morton A. Sturtevant. Cloth, 135 pages, 80 cents.

"Early Christians of Rome," by G. M. Bevan, S.Th. Cloth, 128 pages, \$1.60.

Doubleday, Doran and Company, Garden City, N. Y.

"Some Problems of the Modern Ministry," by Austen Kennedy DeBlois, Ph.D., D.D., LL.D. Cloth, 329 pages, \$1.75.

"Jesus the Citizen," by James Alexander Robertson, M.A., D.D. Cloth, 189 pages, \$2.00.

"The Desire of All Nations," by Egbert W. Smith, Cloth, 193 pages, \$1.50.

"Good News for All Men," by Rev. J. W. Ham. Cloth, 221 pages, \$1.50.

"Making the Bible Desired," by Dorothy Dickenson Barbour. Cloth, 146 pages, \$1.50.

"Jesus Christ," by Anthony C. Deane, M.A. Cloth, 226 pages.

"Lausanne: the Will to Understand," by Edmund Davison Soper. Cloth, 156 pages, \$1.50.

"The Study Bible—Romans," by Bishop of Winchester and James Moffatt. Cloth, 145 pages, \$1.25.

"The Master Song and Other Addresses," by Rev. Mark Wayne Williams, D.D. Cloth, 139 pages, \$1.50.

Fleming H. Revell Company, Chicago and New York.

"A Book of Invocations for Use Throughout the Year," by Herman Paul Gubse, M.A. Cloth, 94 pages, \$1.00.

"Tested Programs for Special Days," by Bernard C. Clausen. Cloth, 90 pages, \$1.00.

"Five World Problems," by Charles E. Jefferson, D.D., LL.D. Cloth, 153 pages, \$1.50.

"Bible Nature Stories in Chalk," by Ella N. Wood. Cloth, 162 pages, \$1.50.

"Revival Sermons," by J. C. Massee, D.D. Cloth, 156 pages, \$1.50.

Sunday School Board of the Southern Baptist Convention, Nashville, Tenn.

"Our Lord and Ours," by P. E. Burroughs. Cloth, 148 pages.

"Teacher's Guide to 'Our Lord and Ours,'" compiled by P. E. Burroughs. Paper, 107 pages.

Oxford University Press, New York.

"The Conversations at Malines, 1921-1925." Cloth, 95 pages, \$1.50.

"The Legacy of Israel," edited by Edwyn R. Bevan and Charles Singer. Cloth, 551 pages, \$4.00.

Bible Institute Colportage Association, Chicago.

"Prophetic Pictures of Christ," by James H. Todd. Cloth, 136 pages, \$1.00.

Judson Press, Philadelphia.

"The Church and the Church School," by William Everett Chalmers, D.D. Cloth, 186 pages, \$1.00.

W. A. Wilde Company, Boston.

"Everyday Religion," by John Timothy Stone. Cloth, 267 pages, \$1.50.

American Tract Society, New York.

"The Pilgrim's Progress and Grace Abounding," by John Bunyan. Cloth, 651 pages, \$2.00.

Fred Kelker, Harrisburg, Pa.

"Messages of Hope," by A. E. R. Cloth, 104 pages.

Advance Press, Winfield, La.

"Evolution not a Question of Science but a Matter of Religion," by Stephen B. Williams. Paper, 32 pages, 10 cents.

Fellowship Forum, Washington, D. C.

"Proof of Rome's Political Meddling in America," Cloth, 125 pages, \$1.00.

Columbus Institute, Poughkeepsie, N. Y.

"The English in English Bibles," by J. F. Sheahan. Cloth, 143 pages, \$1.25; paper, 75 cents.

Penn Publishing Company, Philadelphia.

"April and Sally June," by Margaret Piper Chalmers. Cloth, 310 pages.

Missionary Education Movement, New York.

"The New Africa," by Donald Fraser. Cloth, 207 pages, \$1.00; paper, 60 cents.

Academy Press, 112 Fourth Ave., New York.

"Mexico before the World, public documents and addresses of Plutarco Elias Calles," translated from Spanish by Robert Hammond Murray. Paper, 244 pages, \$1.00.

Friendship Press, New York.

"Windows into Alaska," by Gertrude Chandler Warner. Cloth, 104 pages, 75 cents.

"Indian Playmates of Navajo Land," by Ethel M. Baader. Cloth, 133 pages, 75 cents.

Payton and Clarke, Ltd., New York.

"Do You Know Your Bible?" by George A. Birmingham. Cloth, 160 pages, \$2.00.

Board of Evangelism and Social Service, 518 Wesley Bldg., Toronto, 2, Canada.

"The Millennial Reign of Christ," by Rev. Andrew Stewart, B.D., D.D., LL.D. Paper, 15 pages, \$2.00 per hundred.

Alexander S. Larned, Parkville, Md.

"What Is a Sick Christian To Do?" by L. S. A. Paper, 16 pages, 10 cents.

Samuel M. Miller, D.D., Lutheran Bible Institute, St. Paul, Minn.

"The Pentateuch and Joshua," by Samuel M. Miller, D.D. Paper, 98 pages, 35 cents.

Lieut. Col. Harrison S. Kerrick, Minonk, Ill.

"The Flag of the United States—Your Flag and Mine," by Lieut. Col. Harrison S. Kerrick. Cloth, 144 pages, \$2.00.

Robert T. Grant, 2827 Hyans St., Los Angeles.

"Some Teachings of the Roman Catholic Church Examined," by Robert T. Grant. Pamphlet.

Moody Bible Institute of Chicago

William M. Runyan

THE APRIL CLASS, 1928, GRADUATES

To be known henceforward as the Class of April, 1928, fifty-nine graduates of the Moody Bible Institute received their diplomas Thursday evening, April 19, and shortly took their departure to widely scattered fields where further training will be sought, or chosen life tasks assumed.

Commencement Day was marked by the usual order of exercises. The class program in the Auditorium at 10:30 A. M. was of high character. The president, Vinton J. Waldron, announced the various participants. Miss Helen Hargis, representing the women, presented an effective address from the theme, "Vessels of Mercy." "The Last Message from the Throne," was the subject of the address of Stewart Couper, representing the men. The class song made the motto of the class its theme, "That He May Be Glorified." The poem was by Miss Elizabeth Reitherman, the music by William O. Miller, who was called upon to direct its rendition by the class.

Felicitations and good fellowship abounded at the five o'clock reception tendered to the graduates in Massey Chapel by the Faculty and Business Staff, and at the dinner honoring them that immediately followed.

Rev. Henry Hepburn, D.D., pastor of the Buena Memorial Presbyterian Church, Chicago, was the speaker at the evening hour in the Auditorium. The address on the theme, "The Greatness of God," was freighted with constructive and inspira-

tional truth. The speaker traced the manifestation of this greatness in the beauties of nature, in the movements of divine Providence, and in the glories of salvation. A practical connection with this greatness is permitted the Christian worker in the commission of Christ, "As the Father hath sent me, even so send I you."

Following the giving of diplomas, Dr. Gray took occasion to stress the spiritual significance of the class motto, "That he might be glorified."

Telegrams of greeting and good wishes were received from the classes of April '25 and '27, the class of August '27, and personal greetings from Mr. and Mrs. Thos. Barton and Mr. and Mrs. Thos. Lindsay who are studying at the Theological Seminary of Omaha, Neb.

Of this class, fifty-four were graduated from the Day School and five from the Evening School. Nine completed the Missionary Course, two the recently instituted Missionary Medical-Service Course, two the Jewish Missions Course, one the course in Christian Education, the remaining forty-five the General Course.

Seventeen states and the District of Columbia were represented in the class. From other countries, ten were from Canada, two from Ireland, two from Scotland, and one each from Norway, Poland, and Denmark. Nine denominations were represented. As to purpose for the future, twenty-three will continue training elsewhere, twenty-six expect to enter missionary service abroad, twelve of whom have made application to various boards, four having already been accepted.

Dr. Gray made the announcement that the thank-offering pledge of the class for the work of the Institute was \$5,000.

Those receiving diplomas were: Evening School, General Course: Esther Erickson Davis, Ruth Haring, Laura Marie Spiess, John Warren Harris, and Frederick August Hauck. Day School, General Course: Anna Lura Brown, Cora May Carson, Marion Elinor Cleveland, Lillian M. Dunn, Pearl V. Eichelberger, Helen E. Hargis, Dana Zelma Hudson, Jane Freerks Hutchens, Elsie Elvera Johnson, Edith G. Lloyd, Frances E. Peigh, Helena K. Sieler, Agnes H. Sturman, Anna Van Der Werf, Marguerite Westra, Clyde Woodrow Austin, Bert Anson Baker, Stewart Couper, Charles James Fisher, James Murphy Gray, Leslie De Witt Gross, Robert E. Jensen, Nevin A. Korb, A. Ray Longman, Philip Manetz, Erling J. Melaaen, William Orren Miller, Raymond L. Morneweck, Ned Murray, David Cassius Richards, Ernest Richardson, Percy A. Roberts, John E. Rogerson, Paul S. Romsland, Herbert A. Rusk, Charles J. Skoda, Clarence W. Sorenson, William R. Spence, W. Harvey Taylor, and Vinton J. Waldron. Christian Education Course: Walter A. Karnatz. Jewish Missions Course: Rose Maidenberger and Morris Kaminsky. Missionary Course: Grace Lillian Beard, Selma Bergsten, A. Hilda Lewis, Edna Emmaline McKie, Elizabeth Reitherman, Esther Lillian Sorenson, LeBaron B. Estabrooks, Herman A. Meyer, and William J. B. Tate. Missionary Medical-Service Course: Holger Christensen and Steven Van Egdorn.

GIFT TO THE GRADUATING CLASS

"We shipped to your address, express prepaid, fifty-nine autographed copies of *Christianity or Religion*."

These lines in a letter received by Dr. Gray shortly before the graduation of the April 1928 class, record a most generous and gracious impulse on the part of the scholarly author, Dr. Arno Clemens Gaebelin, of New York City.

The fifty-nine autographed copies placed in the hands of the members of the graduating class gave to each "a study of the origin and growth of religion and the supernaturalism of Christianity." This book of 176 pages represents notable research and lucid writing for which the eminent author and editor is justly famed. The intrinsic value of the gift is enhanced by the Christian courtesy that prompted the giving.

SYDNEY T. SMITH HONORED

Mr. Sidney T. Smith, of the Board of Trustees, who resides in Winnipeg, Man., has been elected a vice-president of the British and Foreign Bible Society. The president of the society is H. R. H. the Duke of Connaught, and among the vice-presidents are the English Premier and the Archbishop of Canterbury.

Mr. Smith has been for years the president of the Canadian Bible Society, and under his presidency the immigrants arriving in Canada are supplied with the Holy Scriptures in ninety-seven languages.



Moody Bible Institute Graduating Class—April, 1928

MR. HERRON ASSUMES NEW RESPONSIBILITY

Mr. James E. Herron '23, has resigned as Assistant Buyer and Superintendent of Buildings and accepted the position of Assistant to the Business Manager. The former position required Mr. Herron to reside in the buildings, and with his growing family this had come to be inconvenient for him. In accepting his resignation, the President sent him the following letter:

"Your resignation has been received by the Executive Committee, but owing to the absence of some members of the committee, it may not be formally presented for a week or two. Meanwhile, you may regard it as accepted, I feel sure. Your service for these years in the Household Department has been much appreciated, and the disappointment we would feel in your resignation is removed by the fact that you are going into the office of the Business Manager, where you will have an opportunity for a broader outlook on our work and more important service as experience shall qualify you for the task.

"With every good wish for you and your family, I remain, on behalf of the Executive Committee,

"Sincerely yours,
"(Signed) James M. Gray,
"President."

RECENT SPECIAL SPEAKERS

Mr. Morris Bernard, Evangelical Union of South America; Rev. S. Austin Paul, Africa Inland Mission; Rev. Ellery Aldrich, evangelist; Rev. W. L. McClanahan, Egypt; Mrs. Harvey Farmer, North Africa General Mission; Miss Pauline Dimokva, Bulgaria; Rev. B. M. Long, Southern Presbyterian evangelist; Rev. Paul Hutchens, evangelist; Rev. S. R. Montgomerie, Shantymen's Christian Association; Rev. W. E. Pietsch, evangelist; Mr. Carl Hummel, acting home director, Central American Mission; and Mr. Vincent Steffan, prison evangelist.

M. B. I. REUNION IN FLORIDA

A reunion of former students and friends for fellowship and worship was held March 28 in the United Brethren church, Limona, Fla., of which Wayne Richard Aughinbaugh '24, is pastor. Mr. C. E. Putnam, Extension Department, was the speaker. Those present were: William J. '06, and Mrs. Kramer (Bessie Berry '05), Golda L. Runkle '18, E. McMorris '20, Mr. J. H. '22, and Mrs. Robles and daughter, Morine.

Plans are being made to hold another reunion next year to which all former students of the Day, Evening, and Correspondence Schools, together with prospective students and friends, will be invited.

STUDENTS OF OTHER DAYS

William Shone '22, after two years of profitable pastoral work with the South Side Presbyterian Church at Vincennes, Ind., resigned this field to accept a unanimous call to the pastorate of the First Presbyterian Church, of Chaffee, Mo. Expressing his appreciation for the Institute training, Mr. Shone writes: "I really feel that the Institute training not only has been, but also is the backbone of my individual life as well as of my ministry.

If you will allow the expression, the seminary training gets me the job, but the Moody training enables me to hold it."

Marie B. Faust '19, secretary, in the First Presbyterian Church, Arlington, N. J., supervises the teen-age activities in the Sunday-school and Young People's departments.

Grace McKay (Grace Campbell '17), writes of the death of her husband on March 27, and expresses appreciation for the poem, "The Awakening," that appeared on the cover page of the April issue of the MOODY MONTHLY. The comforting poem came to her hand the day before her husband's burial.

John W. Bradbury '14, recently read a paper, "What is a Genuine Revival?" before the Kansas City Baptist Ministerial Alliance, which was published in full by both the *Western Recorder* and the *Word and Way*.

Helen Weld '27, is now in training at the Booth Memorial Hospital, New York City, in preparation for missionary work in South America.

Geo. M. Landis '20, pastor of the First Baptist Church, New Castle, Pa., and president of the Alumni Association of the Institute, is teacher of the Union Bible Class, Y. M. C. A. Building, Pittsburgh, which is under the auspices of the Pittsburgh Auxiliary. Mr. Landis is giving a series of studies on, "God's Plan throughout the Ages."

Joseph M. Fleming '22, who has enjoyed a very successful ministry as pastor of the First Congregational Church, Avoca, Ill., recently resigned this charge to accept a very hearty and unanimous call to the United Presbyterian church, Viola, Ill.

John C. Proctor '19, Cuelie, Angola, under the South Africa General Mission, expects to leave the field with his wife early in May for their first furlough.

James M. Wilson '05, who located in Richland County, Wis., after leaving the Institute, has now been "brought back in the providence of God to the county seat, Richland Center," where he is pastor of the Baptist church. He asks our prayers for this work.

William T. Armstrong '18, resigned April 30 as pastor of the Southfield United Presbyterian Church, Birmingham, Mich., after ten years of fruitful service. Mr. and Mrs. Armstrong '18, owing to ill health are taking an extended vacation that they may be better fitted for the Lord's service this fall.

In *The Presbyterian*, issue of April 12, mention is made of the death of A. G. Welbon, a student of '93. The account follows in part:

"Rev. A. G. Welbon, Presbyterian missionary in Andong, Chosen (Korea), died April 5, at Andong, of pneumonia. Mr. Welbon was born in Eastmanville, Mich., and was graduated from Macalester College, St. Paul, Minn., in 1897, and from San Francisco Theological Seminary in 1900. He sailed for Korea in 1900 and the following year was married on the field to Miss Sarah Harvey Nourse, who died in 1925." Mr. Welbon is survived by four children who are in attendance at various American colleges.

James Edward Congdon, D.D., student of '95, was installed April 29 as pastor of

the Englewood Presbyterian Church, Chicago. Rev. Alva Vest King, minister of the Roseland Presbyterian Church and Moderator of the Chicago Presbytery, presided. Dr. John Timothy Stone delivered the charge to the congregation; Dr. Henry Hepburn delivered the charge to the minister; and the minister's eldest son, James E. Congdon, Jr., minister of the First Presbyterian Church of Douglas, Ariz., preached the installation sermon.

J. Henry Hutchins '13, recently completed seven years of service as pastor of the Lake Avenue Congregational Church, Pasadena, Calif. He is warmly commended by the board of deacons for his Christian zeal and fidelity to the Word of God. The church has made marked advances in every line of activity. The Sunday-school nearly doubled its enrolment, and 696 members were added to the church roll, 281 of whom entered on confession of faith. The present membership is 790.

Harry G. Briault '20, and Mrs. Briault '20, who are home on furlough from Brazil, have been engaged in deputation work in Scotland in connection with the Evangelical Union of South America. Mr. Briault recently had the privilege of preaching in Carruber's Close Mission, Edinburgh, the foundation stone of which was laid by D. L. Moody. He also saw the organ on which Ira D. Sankey composed the song, "The Ninety and Nine." Mr. and Mrs. Briault expect to return to Brazil in September.

BORN

To Raymond L. '28, and Mrs. Morne-
weck '27, Evening School, a daughter,
Doreese Ann, February 7, Chicago, Ill.

To C. J. '22, and Mrs. Glittenberg (Anna
Battles '23), a son, Milton Conrad, February 29, Shanghai, China.

To Wayne '22, and Mrs. Monroe (Edith
Carson '21), a daughter, Jane Frances,
April 11, Brevard, N. C.

To Harry J. '22, and Mrs. Reed (Sarah
Smith '20), a son, William Hamilton, January 8, Chicago, Ill.

MARRIED

Vinton J. Waldon '28, and Elizabeth
Reitherman '28, April 19, Chicago, Ill.

Rudert A. Graybill, '23, and Cecil Mae
Rodwell, November 17, Henderson, N. C.

DIED

Mrs. H. V. Hoyer (Katherine Hiber
'03), April 6, Oelwein, Ia.

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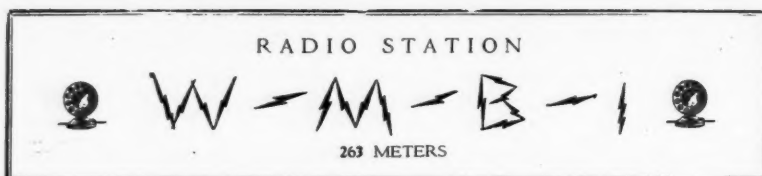
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BROADCAST ECHOES

There have been so many words of appreciation for the W-M-B-I programs of late that it seemed timely to let the MOODY MONTHLY readers enjoy some of these splendid evidences of the Lord's leading in this ministry.

Hidalgo, Ill.

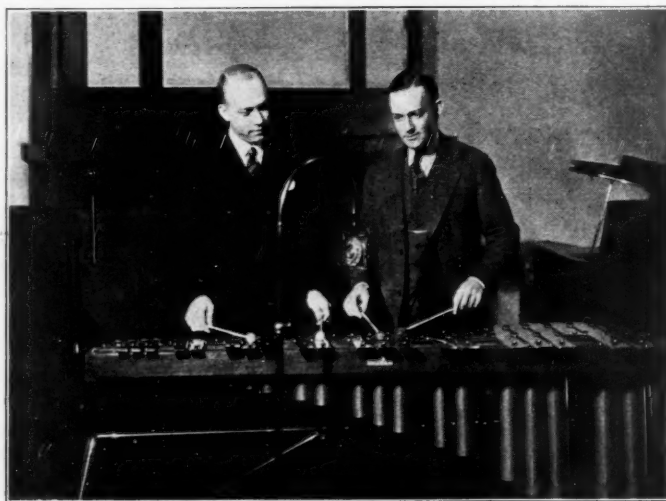
"I must express my appreciation of your wonderful station. Every part of the broadcast is so good, and I glory in your stand for the truth. . . . Only eternity will reveal the good this station is doing. I am finding a new beauty in the gospel songs. We live on a farm, and find it hard to get time to listen in, but I don't miss much of the daytime broadcast. . . ."

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Chicago, Ill.

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Mr. Loveless and Mr. Hermansen at the new "Silver Marimba."

FAMILIAR VOICES

This month there appear the pictures of Miss Lillian K. Wilde, from Kentucky, and Mr. Edward Cording, of Minnesota.

The voice of Miss Wilde is very familiar to the regular listeners as she has partici-



Miss Lillian K. Wilde

ipated in practically every type of radio program for the past year. Not only has she an unusually fine soprano voice with unusual ability to enunciate clearly and convey thereby a real spiritual message, but she is a pianist and accompanist of

great ability. Her piano work is regularly heard in connection with the W-M-B-I Orchestra, of which she is the regular accompanist. She has also done some work with the W-M-B-I Ladies Quartet.

Mr. Cording is known especially for his



Mr. Edward Cording

work in the orchestra, in which he is a regular cornetist, and with the W-M-B-I Instrumental Trio. The work of Mr. Cording is a good example of the way in which the Lord has been able to use musical instruments thoroughly consecrated to His service. His cornet has been used all through his school work here in practical work assignments to jails, street meetings, and other phases of practical Christian service.

The illustration shows Mr. Loveless and Mr. Hermansen at the "Silver Marimba," one of the newest additions to the musical equipment in the studio. This is of most recent make from the factory of the Deagan Chime Company, of Chicago. The bars, upon which the tune is produced by striking with soft mallets, are of highly polished steel, while the ordinary marimba bar is of wood construction. The tones produced on the steel bars are much more vibratory and produce a beautiful chime-like effect. This instrument is particularly beautiful in the reproduction of some of the old hymn tunes. It is heard over the air practically every day from this station.



THE ANNOUNCER'S DESK

Wendell P. Loveless



An echo from the Morning Worship Period comes to my desk. "Naomi Ruth Comfort is an Early Bird whose home is in the country near Engadine, Mich. In good weather Naomi attends two Sunday-school services each month, but in the winter when the snow drifts are fifteen feet or more high, she must stay at home. You

Moody Bible Institute Monthly

will never know the good this early morning program does for people like us. Naomi has learned more Bible and has received a better Christian training through your program than if she had gone to Sunday-school every week."

From June 3 to 10 inclusive we have the privilege of presenting a series, both afternoon and evening, of addresses instructive and devotional, by Rev. J. E. Conant, D.D., of the Bureau of Bible Conferences and Evangelism. In conjunction with this series Rev. Clarence H. Benson, director of the Christian Education Course, will present a series of addresses on Child Study. This will be an especially helpful week.

It was with great joy that we broadcast many of the speakers of the World's Fundamental Convention, May 13 to 20. Praise the Lord for such an unwavering testimony.



THE OPERATOR'S PANEL

L. H. Greer

LIGHTNING ARRESTERS

Each year about this time when thunder-storms begin to be heard, listeners using an outside antenna on the roof or in the backyard are reminded of the dangers of lightning. Lightning itself is a high voltage discharge seeking a path to the ground. Upon striking the earth it is easily absorbed. Any steel tower, or in fact any metal object offers a low resistance path for lightning and is a conductor. The common lightning rods on homes and other buildings, particularly farm houses and barns, are always protected with a safety device. The rod on the roof is connected directly to the ground by a large metal cable. The radio antenna offers the same easy path for the lightning to the ground, and unless there is a device somewhere in the circuit for protection, serious damage may be done to the receiver.

The protective device commonly used is known as a "lightning arrester." There is a common fallacy that lightning rods and lightning arresters are used for the purpose of providing an actual path for a bolt of lightning to ground. This is true to a limited extent, but the real action of such a device is to allow the slowly accumulating charge of static electricity in these conductors to leak away to the ground and not reach a potential high enough to cause a flash of lightning. In other words, the device is not primarily intended to allow the lightning bolt to be led to safety as much as to prevent the condition that makes such a bolt possible.

Lightning arresters are made in a number of sizes and types, but the operating principle of them all remains the same. One of the types in common use consists of a small spark gap enclosed in a little glass tube from which the air has been exhausted. When this type of lightning arrester is installed, it is interesting to observe it just before a thunder shower. Upon looking closely, you will see little sparks jumping across the gap, showing that the lightning or static charge in the

aerial is leaking away to the ground in little sparks or discharges.

Lightning arresters are used not only for radio aerials, but also by all the large electric power and telephone companies as a protection against not only lightning but from all other high voltage surges that may occur in the circuits. The expense connected with the installation of this protective device is very small. The assurance that your radio receiver is protected from all possible damage more than pays for the cost in the peace of mind afforded the listener.



MR. MOODY'S BOOK FUNDS

Administered by the Bible Institute Colportage Association of Chicago.

The following contributions have been received from April 1 to 30, 1928, inclusive:

	Number of Contributions	Amount of Contributions
Africa	1	\$.20
Alaska	1	1.00
Army and Navy	1	5.00
Fire Station	1	2.50
General Missions	4	16.00
Hospital	111	607.52
India	6	30.50
Latin-America	5	32.00
Lumber Camp	5	14.00
Mountain	61	433.28
Railroad	1	2.50
Pioneer	20	117.00
Prison	270	1,338.45
Seamen's	1	15.00
Free Tract	5	3.76

FREE GRANTS OF BOOKS

Literature was sent out on account of Book Funds from April 2 to 30, 1928, inclusive:

Africa Book Fund: To 5 points in Africa: 43 Colportage Library books, 6 Evangel Booklets, 2 Pocket Treasuries.

Free Tract Fund: To 2 points in 2 States: 1000 tracts.

General Mission Fields Book Fund: To 3 points in 3 foreign countries: 24 Colportage Library books, 12 Evangel Booklets, 6 Pocket Treasuries.

Hospital Book Fund: To 74 points in 30 States, and 1 point in Canada: 2,689 Colportage Library books, 12 Emphasized Gospels, 2,904 Evangel Booklets, 3,335 Pocket Treasuries, 2,745 tracts.

India Book Fund: To 5 points in India: 159 Colportage Library books, 115 Evangel Booklets.

Latin-America Book Fund: To 6 points in 5 foreign countries: 116 Colportage Library books, 60 Evangel Booklets.

Mountain Book Fund: To 23 points in 6 States: 445 Colportage Library books, 109 Emphasized Gospels, 322 Evangel Booklets, 242 Pocket Treasuries, 17 Testaments.

Pioneer Book Fund: To 18 points in 8 States, and 4 points in Canada: 623 Colportage Library books, 82 Emphasized Gospels, 528 Evangel Booklets, 162 Pocket Treasuries, 10 Testaments, 260 tracts.

Prison Book Fund: To 62 points in 30 States, and 2 points in Canada: 2,796 Colportage Library books, 25 Emphasized Gospels, 2,758 Evangel Booklets, 4,242 Pocket Treasuries, 93 Testaments, 2,202 tracts.

The total amount of literature sent on the above Book Funds during April is as follows: To 179 points in 43 States, 7 points in Canada, and 19 points in 9 foreign countries: 6,895 Colportage Library books, 228 Emphasized Gospels, 6,705 Evangel Booklets, 7,989 Pocket Treasuries, 120 Testaments, 6,207 tracts.

There are a great many church-members who are just hobbling about on crutches. They can just make out that they are saved, and imagine that is all that constitutes a Christian in this nineteenth century. As far as helping others is concerned, that never enters their heads. They think if they can get along themselves they are doing amazingly well. They have no idea what the Holy Ghost wants to do through them.—D. L. Moody.

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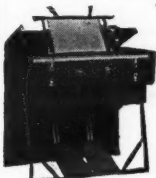
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